

BRAHMA SUTRA

CHAPTER 3

2nd Pada

1st Adikaranam to 8th Adhikaranam

Sutra 1 to 41

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- 1st Pada – Over

3rd Chapter :

- Vedanta Sadhana - Adhyaya

Sadhyam Goal	
- Jivatma / Paramatma – Aikyam Jnanam	- Knowledge of oneness of Jivatma, Paramatma

- Revealed through Tat Tvam Asi.
- Jnanam = Sadhyam, Jnanam and Moksha Identical.
- In this context knowledge of fact: I am ever free.
- Knowledge and freedom identical in Vedanta.
- Knowledge does not give freedom.

Knowledge :

- I am ever free.
- What are our Sadhanas for Jnana Sadhyam?
- Topic of entire 3rd Adhyaya

1st Pada :

- Journey of Jiva after death through Panchagni Vidya and indirect benefit = Vairagya Prapti.

Direct benefit of knowing this Adhikaranam :

- What is Krishna Gathi, stages, how he travels, how much time for initial stage, difficult later stages, Durnishprapatakaranam.
- Generates Vairagya, Represented by Sadhana Chatustaya Sampatti, Adhikari, Pramata.
- That person in whom Pramanam will work and do its Job.

- Pramata = That person in whom Pramanam will do its job of Prama Jnanam.

Generation of wisdom :

- Pramanam can generate wisdom only in Pramata.
- In other people Pramanam will not generate wisdom, then can't call it Pramanam.
- Status of Pramanam depends on status of Pramata.
- Efficiency of Vedanta depends on my qualification.
- Vairagyam – Important Sadhana for Jnana Utpattihi.
- Vairagyam - Sadhana Chatushtaya Sampatti – Adhikari, Pramata, Pramanam for others jumble of words.
- Prathama Pada - Dealt with Vairagyam Sadhanam.

What about Sadhana Chatushtaya Sampatti ?

- All equally important - 1st Pada - Highlights Vairagyam - Most important among 4 fold qualifications.

2nd Pada : General introduction :

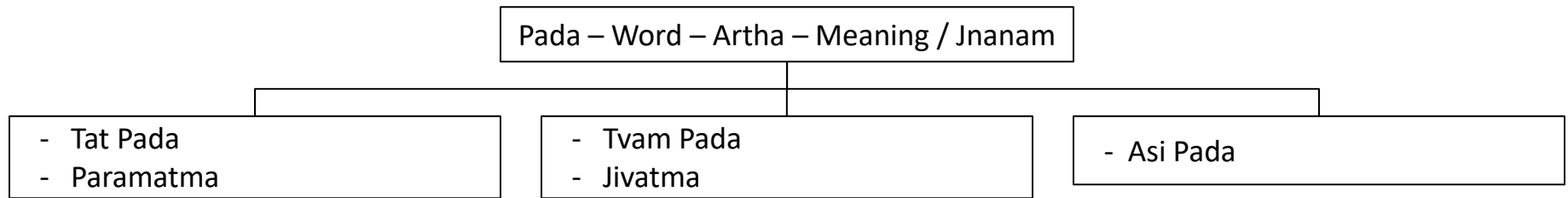
- 8 Adhikaranams – 41 Sutras.
- Tat Tvam Padartha Shodanam, Refinement of meaning of Tvam, Tat, occurring in Mahavakya.
- Take Vachyarth, Lakshyarth.



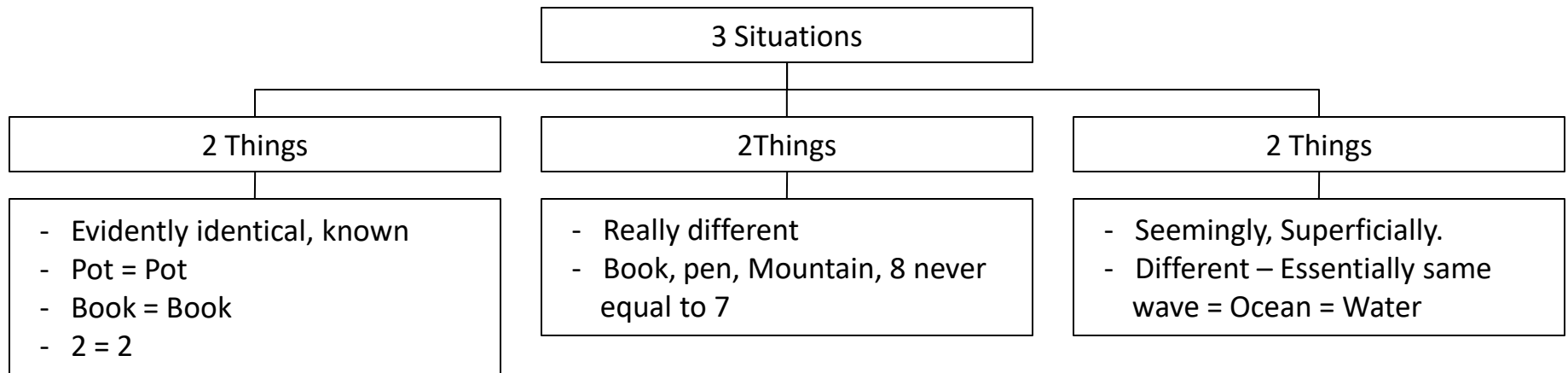
- Process of enquiry called Shodanam. Why do this job?

Rule :

- Meaning of sentence requires knowledge of meaning of words.
- Padartha Jnanam Bina Vakyardha Jnanam Na Udbavati.
- Here Aikya Jnanam arises from Mahavakyam because it is knowledge from Mahavakya.
- Jivatma / Paramatma Aikyam = Mahavakyam.



- If 2 Understood clearly, Asi falls in place.
- That Paramatma = This Jivatma, This Jivatma = That Paramatma.
- What are the conditions for equation to exist? When is equation required.



What is condition for equation?

Superficially different, Evident

- $5 + 3 = 9 - 1 = 8$
- All numbers and Signs in Left hand side different from Right Hand Side.
- Superficial Difference covers, Veils, conceals real identity.
- Pramanam Required to reveal, unveil, discover.
- Eyes report difference.
- Everyone sees difference.
- Superficial differences Non controversial fact.
- Impossible to teach resisting Mind
- Sraddha, Bakti, Sympathy with teacher required
- In Debate no teaching, no Co-operation

Chinmaya :

- Lot of heat generated instead of light
- Jivatma / Paramatma – Difference known to All, teacher need not discover
- Jivatma / Paramatma - Bheda is There
- Sarvagatvam Sarvaishvaratvam are Mathematical sign

Really identical in their real nature

- $8 = 8$
- Hidden. Not Evident
- Equation exists and Necessary
- Master sees / Knows identity
- Writes equation to teach child
- Master does not deny Superficial difference
- Master wants student to dwell on the identity and not on the difference
- Hidden identity Master wants to communicate
- Student has to co-operate, have comparison, Sraddha
- Teacher struggling to unveil hidden fact. Let me co-operate
- Co-operation beneficial to student
- Otherwise will loose something useful
- Add $5 + 3 = 8$ Minus $9 - 1 = 8$
- Equation evident, unveiled
- Only on Tat and Tvam Padartha See equation later
- Forget difference, focus on hidden, concealed identity
- Can you co-operate for sometime to Analyse and arrive at Lakshyarth 8
- Here Lakshyarth 8 = Pure Consciousness between Jivatma / Paramatma
- Analyse Tat Pada Lakshyarth 8, Arrive at Consciousness
- Forget $5 + 3$ and $9 - 1 = 8$ Come to 8
- Consciousness = Equation.
- Paramatma = Nature of Consciousness
- Jivatma = Nature of Consciousness
- Keep Consciousness in focus, Asi falls into place

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति
भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ७

sa ya eso 'nimaitadatmyamidam sarvam tatsatyam
sa atma. tat tvamasi svetaketo iti.
bhuya eva ma bhagavan vijnapayatviti.
tatha somyeti hovaca.

‘That which is the subtlest of all is the self of all this.’ It is the truth. It is the self. That thou art, O ‘Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

- Tad Dasa Vijagnou, Tad Dasa Vijagnou.
- Svataketu to Uddalaka - Ends with tad Dasa Vijagnou, Teaching helplessly understood.
- Padartha Shodana = Sadhanam = Means, Vakyartha Shodana = Sadhyam = End.
- Jivatma / Paramatma – Svarupa Vichara = Sadhanam.
- Jivatma / Paramatma Aikya Jnanam = Sadhyam.
- Padartha – Vichara = Topic of 2nd Pada.
- Tad Tvam Padartha Shodanam.

Adhikaranam	Adhikarana
<ul style="list-style-type: none">- 1 – 4- Tvam- ‘Jivatma’ – Vichara	<ul style="list-style-type: none">- 5 – 8- Tat- ‘Paramatma’ - Vichara

- General Introduction to 2nd Pada Over.

सन्ध्ये सृष्टिराह हि ।

Sandhye srishtiraha hi

In the intermediate stage (between waking and deep sleep) there is (a real) creation; because (the Sruti) says so. [3 – 2 – 1]

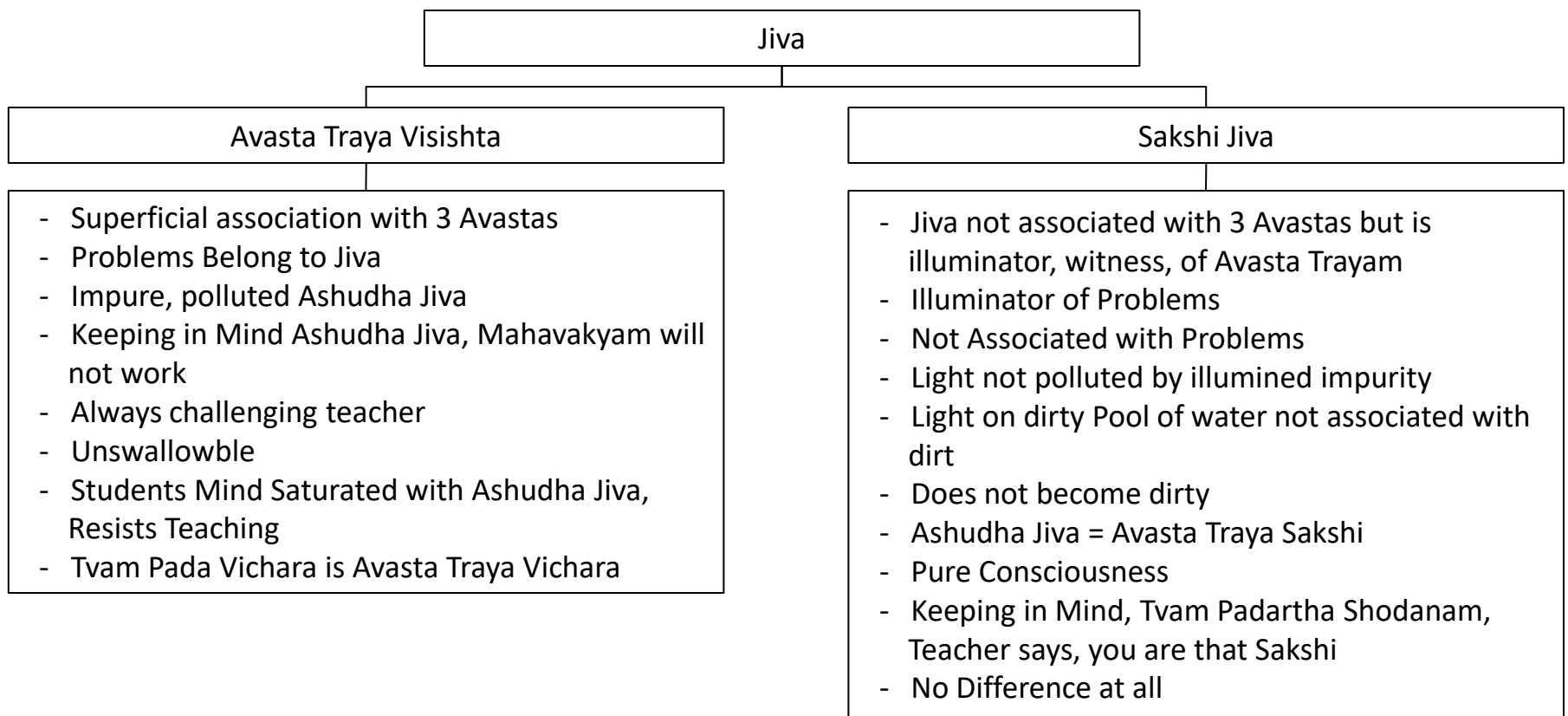
- 6 Sutras Adhikaranam – Sandhyadhi Adhikaranam.
- Jiva Vichara - Primary feature, going through 3 Avasthas.
- Avasta Trayavan – Jiva, Avasta Traya Vichara = Jiva Vichara.
- Jiva is superficially associated with 3 Avasthas = Avasta Traya Visishta Jiva.
- Avasta = Sukha, Dukha Bokta.

Kaivalyo Upanishad :

स्वप्ने स जीवः सुखदुःखभोक्ता स्वमायया कल्पितजीवलोके ।
सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥ १३ ॥

svapne sa jīvaḥ sukhaduḥkhabhoktā svamāyayā kalpitajīvaloke ।
suṣuptikāle sakale vilīne tamo'bhibhūtaḥ sukhārūpameti ॥ 13॥

The very same individualised ego in the “dream state” experiences its pleasure and pain – in a field of existence created by its own Maya (Misapprehension of Reality). During the “State of profound sleep” when everything is merged (into their causal state), it is overpowered by Tamas (non-apprehension) and comes to exist in its form of Bliss.



1st Pada :

- Jiva Gathi – Jagrat indirectly discussed, karma, rituals.

2nd Pada :

- Vishaya Svapna Prapancha

Samshaya :

- Is Svapna real or unreal ? As real as Jagrat? less real than Jagrat?

Purva Pakshi :

- Svapna as real as Jagrat, both Vyavaharika Satyam, equally real.
- Normally - Everyone knows Svapna unreal, and ask, are you dreaming?

- Jiva's mental projection, Pratibasikam, appearance, unreal.

Visishta Advaitin :

- Swapna Prapancha real creation like Jagrat.
- Creation by Lord, not my mental projection. Made to order by Jiva for his private view.

Siddantin :

- Swapna less real than Jagrat. Created by Jiva out of his Vasanas.

General Analysis of 1st sutra :

- 1st and 2nd sutras Purva Pakshi sutras.

3rd :

- Siddantin

1st Argument by Purva Pakshi :

- Swapna – is real creation.

Brihadaranyaka Upanishad :

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ
रथान् रथयोगान् पन्थान् सृजते ; न तत्रानन्दा मुदः प्रमुदो
भवन्ति, अथानन्दान् मुदः प्रमुदः सृजते ; न तत्र वेशान्ताः
पुष्करिण्यः स्रवन्त्यो भवन्ति, अथ वेशान्तान् पुष्करिणीः
स्रवन्तीः सृजते ; स हि कर्ता ॥ १० ॥

na tatra rathāḥ, na ratha-yogāḥ, na panthāno bhavanti;
atha rathān, ratha-yogān, pathaḥ sṛjate; na tatrānandāḥ,
mudaḥ pramudo bhavanti, athānandān, mudaḥ, pramudaḥ
sṛjate; na tatra veśāntāḥ puṣkarīṇyah sṛvantyo bhavanti;
atha veśāntān, puṣkarīṇiḥ sṛvantīḥ sṛjate. sa hi kartā || 10 ||

There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, the animals and the roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent. [IV – III – 10]

- No Objects outside but created.
- Srijate used, Saha hi Karta.
- “Saha “ – Pronoun he - Is used for Pramata, Lord creator of Svapna like Jagrat.
- Therefore Svapna Prapancha Satyaha.
- Ishvara Kritatvat – Jagrat Prapancha vastu. With Srijate and Karta Purva Pakshi claims Svapna is real.

Word Analysis :

a) Srishtihi :

- There is real creation.

b) Sandhya :

- in dream.

c) Hi Ha :

- Because Vedas declare so.

Significance :

a) Sandhyam :

- In Brihadaranyaka Upanishad = Svapna, Brihadaranyaka Upanishad :

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः—इदं च परलोकस्थानं च ; सन्ध्यं तृतीयं स्वप्नस्थानं ; तस्मिन्सन्ध्ये स्थाने तिष्ठते उभे स्थाने पश्यति—इदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान्पाप्मन आनन्दांश्च पश्यति ; स यत्र प्रस्वपिति, अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य, स्वयं निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति ; अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ६ ॥

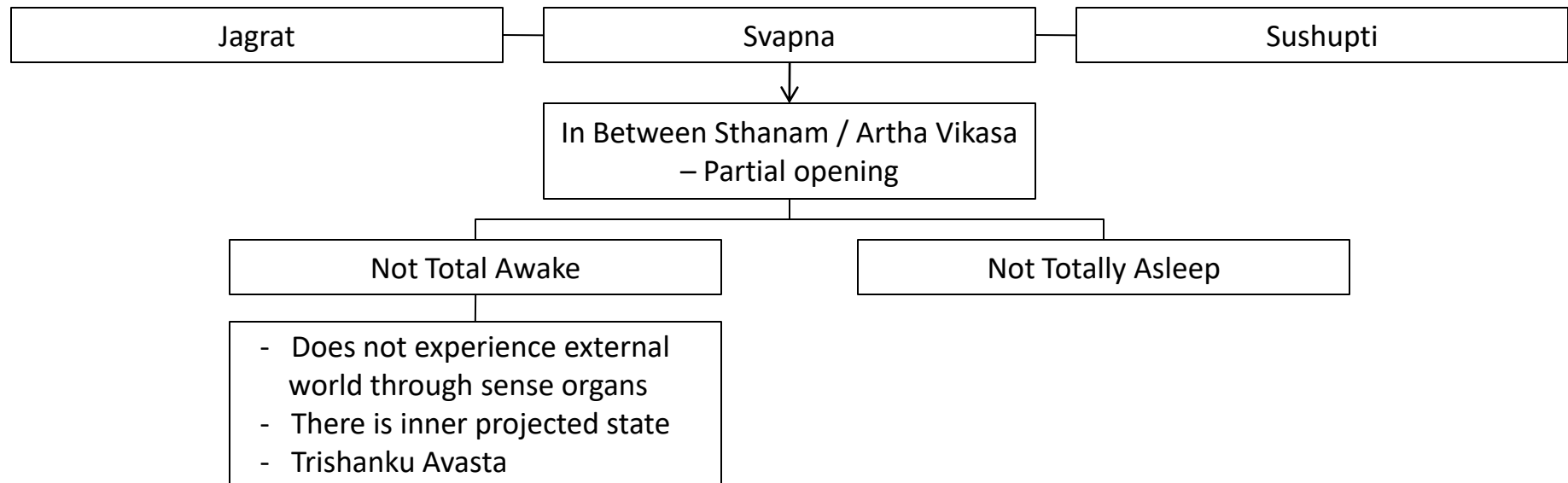
tasya vā etasya puruṣasya dve eva sthāne bhavataḥ: idaṁ ca para-loka-sthānaṁ ca; sandhyaṁ tṛtīyaṁ svapna-sthānam; tasmin sandhye sthāne tiṣṭhann, ubhe sthāne paśyati, idaṁ ca para-loka-sthānaṁ ca atha yathākramo'yaṁ para-loka-sthāne bhavati, tam ākramam ākramya, ubhayān pāpmana ānandānś ca paśyati. sa yatra prasvapiti, asya lokasya sarvāvato mātṛām apādāya, svayaṁ vihatya, svayaṁ nirmāya, svena bhāsā, svena jyotiṣā prasvapiti; atrāyaṁ puruṣaḥ svayaṁ-jyotir bhavati ॥ 9 ॥

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction, he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light – and dreams. In this state the man himself becomes the light. [IV – III – 9]

- Defines Sandhyam – Why Svapna called Sandhyam...
- 2 Derivation Upanishad gives.

a) Sandhou Pravanu :

- Link junction – Between day and night.
- Sandhya Kalam - Morn (Prathas), evening (Sanyoh)



- Jagrat – Sushupti Sandou Svapna Sthane.

b) Intermediary state between 2 Janmas :

- Not known to common Man.

- Dream - Part of this Janma.
- Towards and of Present Janma, Person in Swapna gets experiences of future Janma.
- Event casts shadow before. Gets sense of next birth.
- Glance into next Janma. Indicates intermediary state between this Janma and next (Vasapadi).

Brihadaranyaka Upanishad : Mantra :

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः—इदं च परलोकस्थानं च ; सन्ध्यं तृतीयं स्वप्नस्थानं ; तस्मिन्सन्ध्ये स्थाने तिष्ठते उभे स्थाने पश्यति—इदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान्पाप्मन आनन्दाश्च पश्यति ; स यत्र प्रस्वपिति, अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य, स्वयं निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति ; अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ६ ॥

tasya vā etasya puruṣasya dve eva sthāne bhavataḥ: idaṁ ca para-loka-sthānaṁ ca; sandhyāṁ tṛtīyāṁ swapna-sthānaṁ; tasmin sandhye sthāne tiṣṭhann, ubhe sthāne paśyati, idaṁ ca para-loka-sthānaṁ ca atha yathākramo'yaṁ para-loka-sthāne bhavati, tam ākramam ākramya, ubhayān pāpmana ānandāṁś ca paśyati. sa yatra prasvapiti, asya lokasya sarvāvato mātṛām apādāya, svayaṁ vihatya, svayaṁ nirmāya, svena bhāsā, svena jyotiṣā prasvapiti; atrāyaṁ puruṣaḥ svayaṁ-jyotir bhavati ॥ 9 ॥

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction, he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light – and dreams. In this state the man himself becomes the light. [IV – III – 9]

c) Srishti :

- Real creation - Done by God like creating Akasha.

d) Aaha – Srutihi – Aaha :

- Brihadaranyaka Upanishad : Chapter 4 – 3 – 10 – Declares Swapna karta, equated to Paramatma.

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ
रथान् रथयोगान्पथः सृजते ; न तत्रानन्दा मुदः प्रमुदो
भवन्ति, अथानन्दान् मुदः प्रमुदः सृजते ; न तत्र वेशान्ताः
पुष्करिण्यः स्रवन्त्यो भवन्ति, अथ वेशान्तान् पुष्करिणीः
स्रवन्तीः सृजते ; स हि कर्ता ॥ १० ॥

na tatra rathāḥ, na ratha-yogāḥ, na panthāno bhavanti;
atha rathān, ratha-yogān, pathaḥ sṛjate; na tatrānandāḥ,
mudaḥ pramudo bhavanti, athānandān, mudaḥ, pramudaḥ
sṛjate; na tatra veśāntāḥ puṣkariṇyah sṛvantyo bhavanti;
atha veśāntān, puṣkariṇiḥ sṛvantīḥ sṛjate. sa hi kartā II 10 II

There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, the animals and the roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent. [IV – III – 10]

- Aikya Yogyata Tvam Padartha Jiva.
- Jiva not related to Avasta Trayam, only witness of Avasta Trayam “Self Realisation”.
- If Jiva Associated with Avasta Trayam, it can never be equal to Paramatma.
- If Witness of Avasta Trayam, then comfortably identical with Paramatma.

Svapna Avasta :

- 1st Adhikaranam - 1st Svapna as real as Jagrat Prapancha.

e) Hi :

- Hetvarte – Because, reasoning.

f) Sruti Pramanam :

- Svapna Satyaha, Next Sutra of Purva Pakshi Reinforces.

Lecture 250

(Total 387 – 137 Lectures more)

3rd Chapter – 2nd Pada :

- Jiva – Avasta enquiry, different states of experiences of Jiva.

Purpose :

- Arriving at Tvam Padartha. Appropriate meaning in Context of Mahavakyam.
- Understand Jiva in Such a, manner so that he can be comfortably equated to Paramatma.
- No controversy regarding Jagrat and Swapna - Relative realities, Mithya - Not absolute.
- Is it equal order of reality or lesser level of reality, between Jagrat and Swapna?

Purva Pakshi :

- Swapna as real as Jagrat, created like Jagrat, created by Lord himself.
- Swapna and Jagrat - Ishvara Srishti, Swapna Satyaha – Ishvara Srititvat Jagrat Prapancha vastu.

Vyasa :

- Swapna only Jiva Srishti. Jiva's projection of mind.
- Swapna less real than Jagrat Prapancha.

Purva Pakshi :

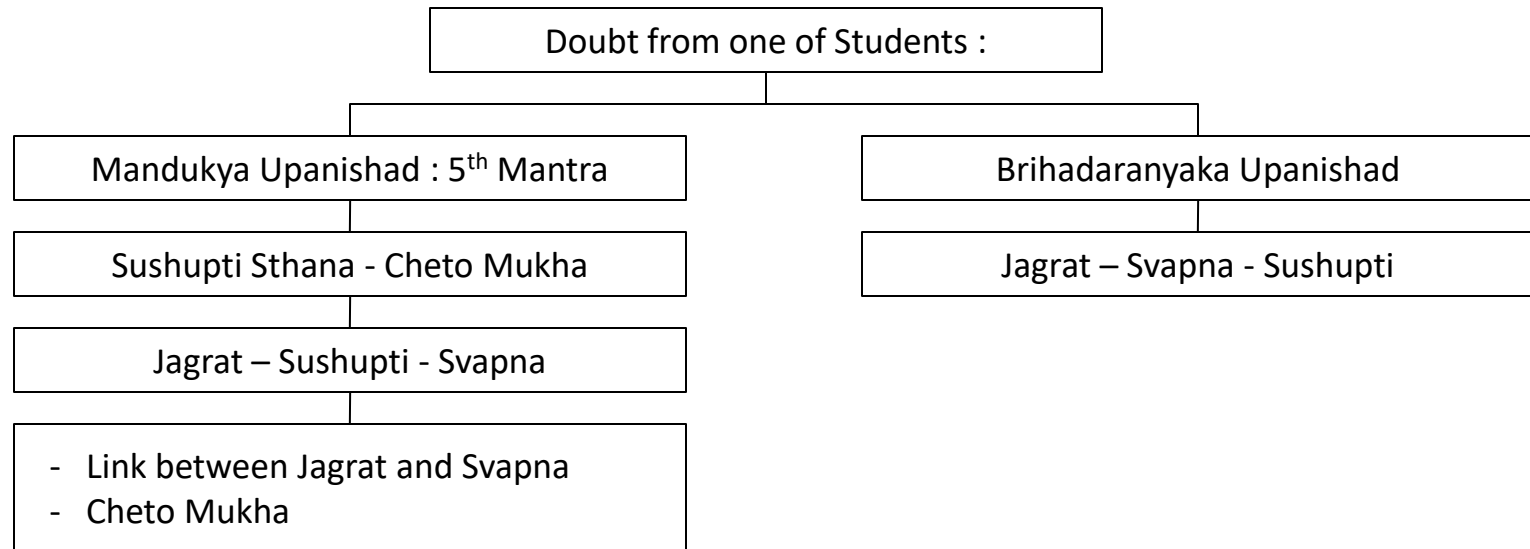
- Swapna Srishti Satya, Aahati - Sruti says.
- Swapna Srijate, creation not imagination of mind.
- Uses word Sandhyam for Swapna.

a) 1st Derivation of Sandhya :

- Swapna – is link between Iha Loka and Para Loka.
- Brihadaranyaka Upanishad gives this definition.
- In Swapna get Glimpses of Next Janma. Therefore he is in both Janmas.

b) 2nd Derivation of Sandhya :

- Jagrat - Sushupti - Link – Sandhi.



- Is Sushupti or Svapna Sandhi? In Brihadaranyaka Upanishad.
- Here Sandhi not link. Sandhi is link between Iha and Para Loka.
- Sandhi is between Jagrat and Sushupti. Don't translate Sandhya as link but intermediary.
- Then it will not contradict Mandukya. Svapna has Partial features of Sushupti.

Svapna and Sushupti	Jagrat and Svapna
<ul style="list-style-type: none">- Common feature- No Sense organs operating- Asleep to external world of objects in both	<ul style="list-style-type: none">- In both Triputi active- Space, time, objects duality- In Both experiences cause Sukham and Dukham- Awake to external world in both

- Hence Svapna called Sandhi – intermediary, having features of both not link.

Mishram :

- Dawn and Dusk
- Not day or Night
- Partial darkness / light.

Sutra 2 :

निर्मातारं चैके पुत्रादयश्च ।

Nirmataram chaike putradayascha

And some (the followers of one Sakha, namely, the Kathakas) (state that the Supreme Lord is the) Creator; sons, etc., (being the lovely things which He creates). [3 – 2 – 2]

General analysis of Purva Pakshi sutra:

- Claims Swapna as real, 2 Arguments in 1st sutra.

a) Srijate - in Brihadaranyaka Upanishad :

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ
रथान् रथयोगान् पन्थान् सृजते ; न तत्रानन्दा मुदः प्रमुदो
भवन्ति, अथानन्दान् मुदः प्रमुदः सृजते ; न तत्र वेशान्ताः
पुष्करिण्यः स्रवन्त्यो भवन्ति, अथ वेशान्तान् पुष्करिणीः
स्रवन्तीः सृजते ; स हि कर्ता ॥ १० ॥

na tatra rathāḥ, na ratha-yogāḥ, na panthāno bhavanti;
atha rathān, ratha-yogān, pathaḥ sṛjate; na tatrānandāḥ,
mudaḥ pramudo bhavanti, athānandān, mudaḥ, pramudaḥ
sṛjate; na tatra veśāntāḥ puṣkarīṇyah sṛvantyo bhavanti;
atha veśāntān, puṣkarīṇiḥ sṛvantīḥ sṛjate. sa hi kartā || 10 ||

There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, the animals and the roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent. [IV – III – 10]

- Creation used therefore Swapna real.

b) Brihadaranyaka Upanishad :

- Sahi Karta, Saha Hi Karta.
- He is the creator of dream (Ishvara creates dream) Not my mental projection.
- Also some Prarabda exhausted in Svapna, Bhagawan giving karma Phalam.
- Hence Bhagawan is creator, Upanishad uses pronoun he is Karta. Therefore controversy.

2nd Sutra supports Purva Pakshi Argument :

- When controversy in one Upanishad, see Parallel in another Upanishad which is not equally vague.

Katho Upanishad : Support Purva Pakshi conclusion

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

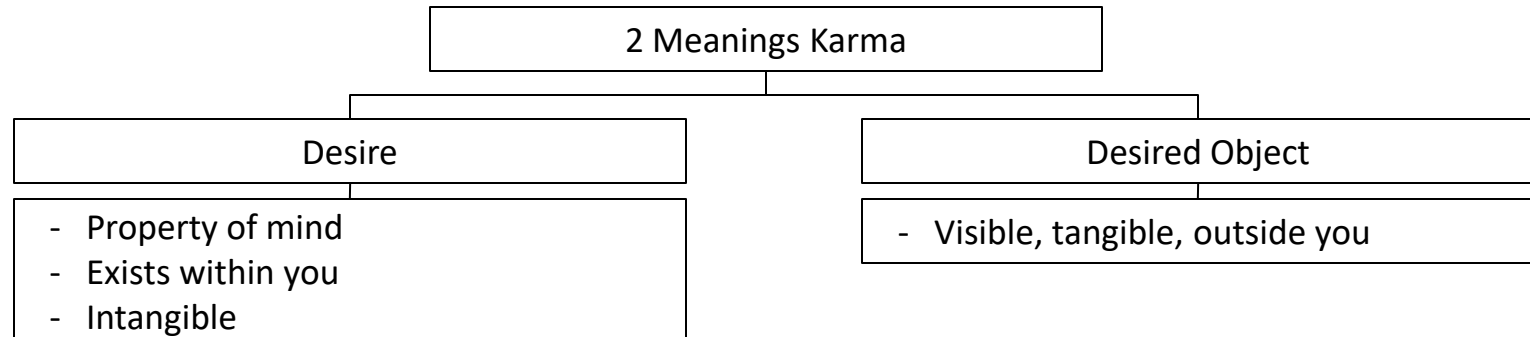
Ya esa suptesu jagarti kamam kamam puruso nirmimanah,
Tad eva sukram tad Brahma, tad eva amrtam ucyate.
Tasmin-lokah sritah sarve, tadu natyeti kascana. Etad vai tat ॥ 8 ॥

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [II – II – 8]

- This one creates Svapna Prapancha = Nirmunam.
- When sense organs resolved, external world not experienced.

Upanishad :

- Purusha creates Svapna Prapancha various sense objects.



नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥ २३ ॥

nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena |
yamevaiṣa vṛṇute tena labhyastasyaiṣa ātmā vivṛṇute tanūṁ svām || 23 ||

This atman cannot be attained by the study of Veda-s nor by intelligence, not by much hearing. It is gained by him who chooses (Prays to) this (Atma) alone. To him this atman reveals its true nature. [1 – 2 – 23]

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

nāvirato duṣcaritānnāśānto nāsamāhitaḥ |
nāśāntamānaso vāpi prajñānenainamāpnuyāt || 24 ||

But he who has not turned away from bad conduct, whose sense are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge. [1 – 2 – 24]

यस्य ब्रह्म च कशत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

yasya brahma ca kśatram ca ubhe bhavata odanaḥ |
mr̥tyuryasyopasecanam ka itthā veda yatra saḥ || 25 ||

To whom the Brahmana and the Ksatriya classes are (As it were) but cooked rice and death itself is a condiment (Curry or pickle), how can one thus know where that Atman is! [1 – 2 – 25]

- 23, 24, 25 Verses prove Kama, as desired objects, Padarthas, Vishaya.

Karma Vyatpatti	Bava Vyatpatti
<ul style="list-style-type: none"> - Kamaas object - Objective derivation 	<ul style="list-style-type: none"> - Karma as desire - Subjective Derivation

- Can also have source, instrument, abstract derivations.
- This Purusha means Jivatma or Paramatma?

Purva Pakshi :

- See Katho Upanishad :

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

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The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [II – II – 8]

- Purusha = Brahma = Paramatma creates.

Brihadaranyaka Upanishad :

आराममस्य पश्यन्ति, न तं पश्यति कश्चन ॥ इति ।
तं नायतं बोधयेदित्याहुः । दुर्भिषज्यं हारमै भवति यमेष
न प्रतिपद्यते । अथो खल्वाहुः, जागरितदेश
एवास्यैष इति; यानि ह्येव जाग्रत् पश्यति तानि सुप्त इति;
अत्रायं पुरुषः स्वयं ज्योतिर्भवति;
सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥ १४ ॥

Arāmamasya paśyanti, na taṁ paśyati kaścana || iti |
taṁ nāyataṁ bodhayeditiāhuḥ |
durbhiṣajyaṁ hāsmāi bhavati yameṣa
na pratipadyate | atho khalvāhuḥ,
jāgaritadeśa evāsyaiṣa iti; yāni hyeva jāgrat paśyati tāni supta iti;
atrāyaṁ puruṣaḥ svayaṁ jyotirbhavati;
so'haṁ bhagavate sahasraṁ dadāmi,
ata ūrdhvaṁ vimokśāya brūhīti || 14 ||

‘All see his sport, but none sees him.’ They say, ‘Do not wake him up suddenly.’ If the does not find the right organ, the body becomes difficult to doctor. Others, however, say that the dream state of a man is nothing but the waking state, because he sees in dream only those things that he sees in the waking state. 9This is wrong) in the dream state the man himself becomes the light. ‘I Give you a thousand (Cows), Sir. Please instruct me further about liberation.’ [4 – 3 – 14]

- Whatever experience Waker has, same experience dreamer has Upanishad equates Jagrat and Svapna both equally real, one not lesser order of reality.
- Bhagawan Nirmata, Karta, Creator of Svapna Prapancha - There real.
- General Analysis over.

Word Analysis :

a) Cha :

- Moreover

b) Eke :

- Some

c) Nirmataram :

- Upanishad reveals Paramatma as creator.

d) Putradaya Cha :

- Karma in Katho means son, wealth etc.

Significance :

a) Nirmataram :

- Paramatma Karta is creator in Brihadaranyaka Upanishad :

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ
रथान् रथयोगान् पन्थान् सृजते ; न तत्रानन्दा मुदः प्रमुदो
भवन्ति, अथानन्दान् मुदः प्रमुदः सृजते ; न तत्र वेशान्ताः
पुष्करिण्यः स्रवन्त्यो भवन्ति, अथ वेशान्तान् पुष्करिणीः
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na tatra rathāḥ, na ratha-yogāḥ, na panthāno bhavanti;
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mudaḥ pramudo bhavanti, athānandān, mudaḥ, pramudaḥ
sṛjate; na tatra veśāntāḥ puṣkariṇyah sṛvantyo bhavanti;
atha veśāntān, puṣkariṇīḥ sṛvantīḥ sṛjate. sa hi kartā || 10 ||

There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, the animals and the roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent. [IV – III – 10]

b) Eke Cha :

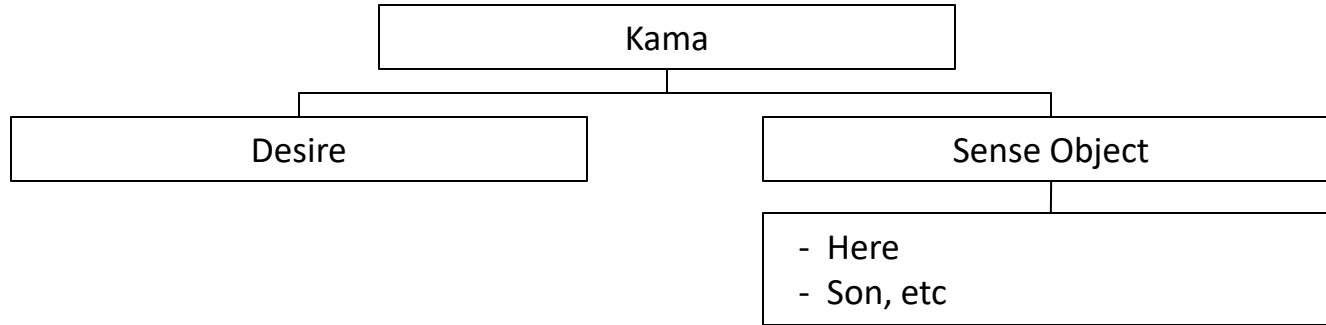
- Who says?
- Some Branches of Vedas – Katho Upanishad : Chapter 2 – 2 - 7

Brihadaranyaka Upanishad :

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
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Ya esa suptesu jagarti kamam kamam puruso nirmimanah,
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Siddantin :

Sutra 3 :

मायामात्रं तु
कात्स्न्येनानभिव्यक्तस्वरूपत्वात् ।

Mayamatram tu kartsnyena-
anabhivyaktasvarupatvat

But it (viz., the dream world) is mere illusion on account of its nature not manifesting itself with the totality (of the attributes of reality). [3 – 2 – 3]

General Analysis :

Vyasa :

- Swapna Prapancha = Maya matram.
- Pratibasika Sayam – Unreal less, real than Jagrat Prapancha.

Siddhantin :

Sutra 3 :

मायामात्रं तु
कात्स्न्येनानभिव्यक्तस्वरूपत्वात् ।

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But it (viz., the dream world) is mere illusion on account of its nature not manifesting itself with the totality (of the attributes of reality). [3 – 2 – 3]

Advaitin :

- Jagrat unreal – Lie by intelligent Lier lasts 8 days
- Ishvara Srishti, Bigger Mithya, Lasts several Janma's.

Svapna :

- Unreal, lie by unintelligent Lier lasts 8 minutes, Jiva Srishti, Smaller Mithya.

Why Svapna Unreal?

- Vyasa gives Yukti.

Mandukya Upanishad : 3 Reasons there

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vaco nivartante, aprapya manasa saha,
anandam brahmano vidvan, na bibheti kadacaneti,
tasyaisa eva sarira atma yah purvasya ॥ 1 ॥

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (pranamaya) the manomaya is the Self. [II – k – 1]

अदीर्घत्वाच्च कालस्य गत्वा देशान्नपश्यति ।
प्रतिबुद्धश्च वै सर्वस्तस्मिन्देशे न विद्यते ॥ २ ॥

adīrghatvācca kālasya gatvā deśānnapaśyati |
pratibuddhaśca vai sarvastasmindeśe na vidyate || 2 ||

On account of the shortness of time, it is not possible for the dreamer to go and see the dream objects. Nor does the dreamer, when he wakes up, indeed find himself in all the places seen in his dream. [2 – k – 2]

अभावश्च रथादीनां श्रूयते न्यायपूर्वकम् ।
वैतथ्यं तेन वै प्राप्तं स्वप्न आहुः प्रकाशितम् ॥ ३ ॥

abhāvaśca rathādīnāṃ śrūyate nyāyapūrvakam |
vaitathyaṃ tena vai prāptaṃ svapna āhuḥ prakāśitam || 3 ||

Strictly conforming to reason and logic, Sruti also declares the non-existence of the chariots, ect., perceived in his dream by the dreamer. Moreover it is said by the seers that Sruti herself declares the illusory nature of dream-experiences, and establishes the same through logic and reason. [2 – k – 3]

Sruthi Pramanam : Brihadaranyaka Upanishad :

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स्वप्नान्त उच्चावचमीयमानो रूपाणि देवः कुरुते बहूनि ।
उतेव स्त्रीभिः सह मोदमानो जकशदुतेवापि भयानि पश्यन् ॥ १३ ॥

svapnānta uccāvacamīyamāno rūpāṇi devaḥ kurute bahūni |
uteva strībhiḥ saha modamāno jakśadutevāpi bhayāni paśyan || 13 ||

‘In the dream world, the shining one, attaining higher and lower states, puts forth innumerable forms. He seems to be enjoying himself in the company of women, or laughing, or even seeing frightful things. [4 – 3 - 13

ता वा अस्यैता हिता नाम नाड्यो यथा केशः
सहस्रधा भिन्नस्तावताणिम्ना तिष्ठन्ति,
शुक्लस्य नीलस्य पिङ्गलस्य हरितस्य लोहितस्य पूर्णा;
अथ यत्रैनं घ्नन्तीव जिहन्तीव, हस्तीव विच्छाययति,
गर्तमिव पतति, यदेव जाग्रद्भयं पश्यति तदत्राविद्यया मन्यते;
अथ यत्र देव इव राजेव, अहमेवेदं सर्वोऽस्मीति मन्यते,
सोऽस्य परमो लोकाः ॥ २० ॥

Tā vā asyaitā hitā nāma nāḍyo yathā keśaḥ
sahasradhā bhinnastāvatāṇimnā tiṣṭhanti,
śuklasya nīlasya piṅgalasya haritasya
lohitasya pūrṇā; atha yatrainam ghnantīva jinantīva,
hastīva vicchāyayati, gartamiva patati,
yadeva jāgradbhayaṃ paśyati tadatrāvidyayā manyate;
atha yatra deva iva rājeva, ahamevedaṃ
sarvo'smīti manyate, so'sya paramo lokāḥ || 20 ||

In him are those nerves called hits, which are as fine as a hair split into a thousand parts, and filled with white, blue, brown, green and red (Serums). (They are the seat of the subtle body, in which impressions are stoned.) Now when (he feels) as if he were being killed or overpowered, or being pursued by an elephant, or falling into a pit, (in short) conjures up at the time through ignorance whatever terrible things he has experienced in the waking state, (That is the dream state). And when (he becomes) a god, as it were, or a king, as it were, thinks, ‘This (Universe) is myself, who am all,’ That is this highest state. [4 – 3 – 20]

- Dreamer enjoys wife / Children.
- Brihadaranyaka Upanishad : Chapter 4 – 3 – 20.
- Runs as though, falls as though.
- Experiences similar to Jagrat, Because of Avidya, falls as though happening.
- Avidya and Eva – Imagination mental projection.
- Not event like Jagrat.

Yukti – Logic :

- Dream objects do not have required time, space, cause.
- Within Svapna Nadi, No Uchita Desha, Kala, Nimitta therefore Mithya.

Anubava :

- Pratyaksha Pramana Mandukya Upanishad :

मित्राद्यैः सह संमन्त्र्य संबुद्धौ न प्रपद्यते ।
गृहीतं चापि यत्किञ्चित् प्रतिबुद्धो न पश्यति ॥ ३५ ॥

mitrādyaiḥ saha saṁmantrya sambuddhau na prapadyate |
gr̥hītaṁ cāpi yatkiñcit pratibuddho na paśyati || 35 ||

The dreamer on being awakened Realises the illusory nature of the conversations he had with his companions, etc., (during his dream). Moreover, he does not retain, in the waking state anything, which he had acquired or received (In his dream).[IV - K- 35]

- What you acquire in dream - Wife, house, money, disappear on waking.
- Can't use on waking, Svapna = Maya Matram.

Word Analysis :

a) Maya Matram Tu :

- Dream creation is unreal only.

b) Anibuyakta Svarupatvat :

- Because its features are not manifest.

c) Kartsneyana :

- In their totality.

Significance :

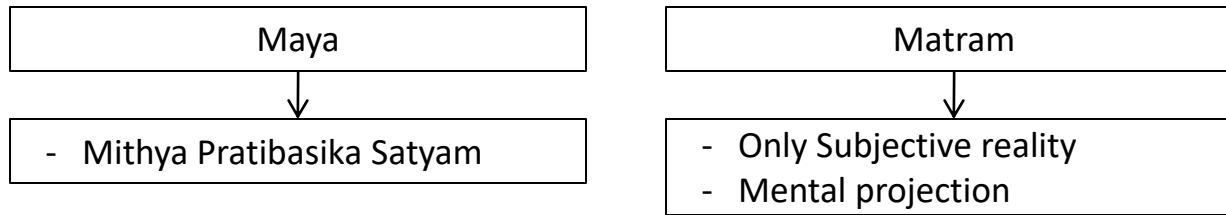
a) Maya Matram Tu :

- Negation of Purva Pakshi, Previous 2 Purva Pakshi - Sutras.

Vyavrittartcha :

- Tu

b) Maya Matram :



- Not like Jagrat Prapancha which exists Separate from mind.
- In spite of mind being, present or absent is creation of God.

Svapna :

- Mental Projection.

c) Anabsvapna Abyutaktava :

- All features of object not found in Svapna Padartha.
- Einstein theory in Vedanta.
- Space, time never exists separate from objects.
- Space and time integral Property of Object.
- Can't Separate space and time from objects.
- Talk of Persons features and Location and time implied.
- Can't Think of object without space and time location (x – y – z – 4th time co-ordinate)
- Object full and Complete, when you include time and space.
- Time and Space also is Svapna of object.
- In dream objects are there – Time and Space not appropriately there.
- Uchita Desha – Kala – Nimitta Abava in Svapna.
- Anabivyakta – Svarupam(Desha / Kala).

Nimittam :

- For object to come to existence, appropriate cause and duration required.
- Without cause thing can't exist in Jagrat. In Svapna without seed tree appears.
- Without parent child appears, No Desha, Kala, Nimittam(Cause).
- Hence, Svapna is incomplete = Kartsneya.

Anabivyakta Svarupa :

- All features of Svarupam - Not manifest Kartsneya - in their totality.
- Have name and form but not appropriate time and space and conditions Nimittam.
- Uchita Desha Kala Abava = Maya Matram.
- Anabisvarupyataya – Anibivyakta, Svarupam Tasya Bavaha – Uchita Hetuyaha Abava Desha.

Kartsneya :

- Rarest word in Sanskrit, biggest compound letter.
- Shiyam = Er + R + T + S + N + A = RTSNYA.
- Samyukta Aksharam with 5 letters.
- Completeness, Kritsnasya Bavaha Kartsneya, Kritsnam = Complete.
- Karstneya = in its totality.

Shankara :

- Not replied Purva Pakshi's Argument of Katho Quotation 'Ishvara creator of Svapna' is Jiva or Ishvara creator of Dream?

Sutra 3 :

मायामात्रं तु
कात्स्न्येनानभिव्यक्तस्वरूपत्वात् ।

Mayamatram tu kartsnyena-
anabhivyaktasvarupatvat

But it (viz., the dream world) is mere illusion on account of its nature not manifesting itself with the totality (of the attributes of reality). [3 – 2 – 3]

a) Vishaya :

- Nature of Svapna is topic of 1st Adhikaranam.

b) Controversy / Samshaya :

- Svapna Satyam as real as Jagrat or less real.

c) Purva Pakshi :

- Real as Jagrat.

d) Siddhantin :

- Svapna is Mithya, Less real than Jagrat. More Mithya Than Jagrat, Pratibasikam.

Sutra 1 + 2 : Purva Pakshi : Why Svapna Real?

a) Brihadaranyaka Upanishad :

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ
रथान् रथयोगान् पन्थान् सृजते ; न तत्रानन्दा मुदः प्रमुदो
भवन्ति, अथानन्दान् मुदः प्रमुदः सृजते ; न तत्र वेशान्ताः
पुष्करिण्यः स्रवन्त्यो भवन्ति, अथ वेशान्तान् पुष्करिणीः
स्रवन्तीः सृजते ; स हि कर्ता ॥ १० ॥

na tatra rathāḥ, na ratha-yogāḥ, na panthāno bhavanti;
atha rathān, ratha-yogān, pathaḥ sṛjate; na tatrānandāḥ,
mudaḥ pramudo bhavanti, athānandān, mudaḥ, pramudaḥ
sṛjate; na tatra veśāntāḥ puṣkariṇyah sṛvantyo bhavanti;
atha veśāntān, puṣkariṇiḥ sṛvantīḥ sṛjate. sa hi kartā ॥ 10 ॥

There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, the animals and the roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent. [IV – III – 10]

- Swapna is created, Srishti like Jagrat, Hence real.
- Saha Hi Karta. Ishvara creates Real private world for Jiva to Experience.

b) Katho Upanishad :

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

Ya esa suptesu jagarti kamam kamam puruso nirmimanah,
Tad eva sukram tad Brahma, tad eva amrtam ucyate.
Tasmin-lokah sritah sarve, tadu natyeti kascana. Etad vai tat ॥ 8 ॥

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [II – II – 8]

- Sahi Karta – Could be Jiva or Ishvara – Vague.

See Katho :

- Ya Esha Purusha, this Purusha creates world in Swapna, Tad Eva Shukram Tad Brahman.
- Esha Purusha – Brahman.

Siddantin – 3rd Sutra :

मायामात्रं तु
कात्स्न्येनानभिव्यक्तस्वरूपत्वात् ।

Mayamatram tu kartsnyena-
anabhivyaktasvarupatvat

But it (viz., the dream world) is mere illusion on account of its nature not manifesting itself with the totality (of the attributes of reality). [3 – 2 – 3]

- Swapna – Unreal, Srishti, Yukti, Anubava – Vyasa gives only Yukti.

Sutra 1 :

- Kartsneya Anabivyakta Svarupa – Uchita Desha, Kala, Nimitta Abava.
- For Real Swapna to exist, conditions are not there (Time, Space, Cause).

No Cause :

- Without seed – Tree seen, Without Parent – Child Seen.
- Like Magician producing out of hats.

Brihadaranyaka Upanishad :

स्वप्नान्त उच्चावचमीयमानो रूपाणि देवः कुरुते बहूनि ।
उतेव स्त्रीभिः सह मोदमानो जक्शदुतेवापि भयानि पश्यन् ॥ १३ ॥

svapnānta uccāvacamīyamāno rūpāṇi devaḥ kurute bahūni |
uteva strībhiḥ saha modamāno jakśadutevāpi bhayāni paśyan || 13 ||

‘In the dream world, the shining one, attaining higher and lower states, puts forth innumerable forms. He seems to be enjoying himself in the company of women, or laughing, or even seeing frightful things. [4 – 3 – 13]

ता वा अस्यैता हिता नाम नाड्यो यथा केशः
सहस्रधा भिन्नस्तावताणिम्ना तिष्ठन्ति,
शुक्लस्य नीलस्य पिङ्गलस्य हरितस्य लोहितस्य पूर्णा;
अथ यत्रैनं दन्तीव जिन्तीव, हस्तीव विच्छाययति,
गर्तमिव पतति, यदेव जाग्रद्भयं पश्यति तदत्राविद्यया मन्यते;
अथ यत्र देव इव राजेव, अहमेवेदं सर्वोऽस्मीति मन्यते,
सोऽस्य परमो लोकाः ॥ २० ॥

Tā vā asyaitā hitā nāma nāḍyo yathā keśaḥ
sahasradhā bhinnastāvatāṇimnā tiṣṭhanti,
śuklasya nīlasya piṅgalasya haritasya
lohitasya pūrṇā; atha yatra inam ghnantīva jinantīva,
hastīva vicchāyayati, gartamiva patati,
yadeva jāgradbhayaṃ paśyati tadrāvidyayā manyate;
atha yatra deva iva rājeva, ahamevedaṃ
sarvo'smīti manyate, so'sya paramo lokāḥ || 20 ||

In him are those nerves called hits, which are as fine as a hair split into a thousand parts, and filled with white, blue, brown, green and red (Serums). (They are the seat of the subtle body, in which impressions are stoned.) Now when (he feels) as if he were being killed or overpowered, or being pursued by an elephant, or falling into a pit, 9in short) conjures up at the time through ignorance whatever terrible things he has experienced in the waking state, (That is the dream state). And when (he becomes) a god, as it were, or a king, as it were, thinks, ‘This (Universe) is myself, who am all,’ That is this highest state. [4 – 3 – 20]

- Everything is as Though “Eva”.
- Avidyaya Pashyati - It is out of ignorance person thinks there is a world.

Anubava Pramana :

- It is out of ignorance person thinks there is a world.
- Don’t see on waking.
- (On waking to higher level of consciousness – Jagrat is said to be like Swapna - Mandukya Upanishad Vaitatya – 2nd Chapter – Quotes Sruti and Anubava)
- Swapna Prapancha – Pratibasika, Jagrat Prapancha – Vyavaharika.
- Turiyam – Paramartikam.

Shankara :

- Answers Purva Pakshi’s logic – Questions.

Purva Pakshi :

- Who creates dream? Jiva or Paramatma.

Jiva	Paramatma
<ul style="list-style-type: none"> - Subjective - Imagination - Projection - Misapprehension of reality and Non Apprehension of reality 	<ul style="list-style-type: none"> - Sruti say’s Ishvara creates - Refuted

Katho Upanishad :

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

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Tad eva sukram tad Brahma, tad eva amrtam ucyate.
Tasmin-lokah sritah sarve, tadu natyeti kascana. Etad vai tat ॥ 8 ॥

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [II – II – 8]

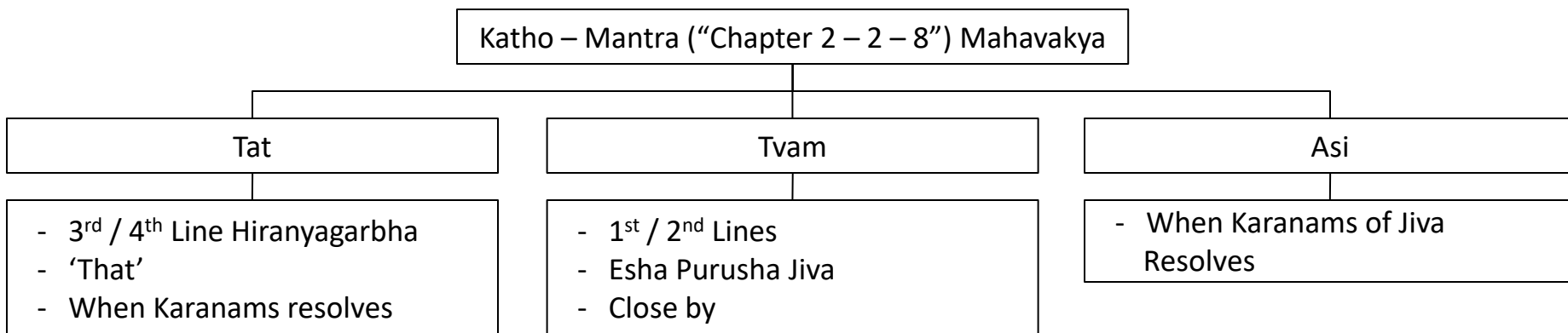
- “Esha “ – This Purusha – Refers to Jiva not Paramatma.
- Vague – Upanishad says – Saha hi Karta.

Purva Pakshi :

- Tad Eva Shukram, Tad Brahma.
- Esha Purusha = Brahman = Paramatma.

Purpose of Mantra :

- Jivatma, Paramatma Aikyam, Tat Tvam Asi.



Supteshu Karanam :

- When all organs resolved in Svapna, dealing with Jivatma.

- Mantra does not deal with Avasta Trayam of Paramatma, (No where in Upanishad).
- Supteshu, Esheshu – Indicates Jivatma.
- Eshaha – Jivatma Srijate – Creates, 3rd and 4th Line – Deal with Paramatma, only to reveal Aikyam.
- Pronoun – Different, Eshaha Dropped, Tatu Brahman Brought about.
- Esha Jiva, Tat Tu Brahman. Jivatma, Paramatma Aikyam is Subject matter.
- Esha, Purusha, Jivatma creates Swapna.

Next mantra of Purva Pakshi :

Brihadaranyaka Upanishad : Refuted by Shankara :

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ
रथान् रथयोगान् पन्थान् सृजते ; न तत्रानन्दा मुदः प्रमुदो
भवन्ति, अथानन्दान् मुदः प्रमुदः सृजते ; न तत्र वेशान्ताः
पुष्करिण्यः स्रजन्त्यो भवन्ति, अथ वेशान्तान् पुष्करिणीः
स्रजन्तीः सृजते ; स हि कर्ता ॥ १० ॥

na tatra rathāḥ, na ratha-yogāḥ, na panthāno bhavanti;
atha rathān, ratha-yogān, pathaḥ sṛjate; na tatrānandāḥ,
mudaḥ pramudo bhavanti, athānandān, mudaḥ, pramudaḥ
sṛjate; na tatra veśāntāḥ puṣkariṇyah sravantyo bhavanti;
atha veśāntān, puṣkariṇīḥ sravantiḥ sṛjate. sa hi kartā || 10 ||

There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, the animals and the roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent. [IV – III – 10]

- Saha Hi Karta refers to Jiva – Waker.

Siddantin : Brihadaranyaka Upanishad :

- Jiva alone creates Swapna, Katho also supports.
- Shankara gives offensive quotation Brihadaranyaka Upanishad : Chapter 4 – 3 – 10.
- When Jiva creates, its not like looking in dream.
- Vasanas thrown out in form of Swapna Padartha. Memories projected.

Who projects - Ishvara or Jiva?

- If Jiva projects why he dreams of getting ½ kingdom - Not full?
- Why Ardha Rajyam, not Poorna Rajyam.
- Is Jiva Svatantra Karta? Does he have freedom to create? Jiva does not have freedom.
- Dream objects projected according to Punya – Papam in Karana Shariram.
- Some Prarabda exhausted through Swapna. Swapna is karma Phala Butaha.
- If karma Phala, must be created by Ishvara.

If Jiva is Creator :	If Ishvara is Creator :
<ul style="list-style-type: none">- He can create what he wants- Not pat, pat, reproduce all Anubuti class missed- Creator is Jiva alone- Jiva is Nimitta Karta- Sahi Karta- Indirect creator of dream through his own Punya Papam	<ul style="list-style-type: none">- It is Karma Phalam- Vasanas selectively projected because of Punya Papam- Certain Vasanas projected backed by Ishvara alone- Same in Jagrat

- Sahi Karta Over.

Purva Pakshi :

- Ishvara creates new Prapancha in dream, for private View of Jiva real, fully created new world.

Next Purva Pakshi :

- Swapna Satajaha, real not mental projection.
- During Swapna Jiva leaves this body, Yogis can drop body.
- Goes outside Jnana Indriyas, Karma Indriyas.
- Outside is Jagrat Prapancha only created by Ishvara, Already existing creation, Satyam.
- Dream Badrinath real, exists Jiva goes out to experience and comes back into body before waking up.

प्राणेन रक्शन्नपरं कुलायं बहिष्कुलायादमृतश्चरित्वा ।
स ईयतेऽमृतो यत्र कामं हिरण्मयः पुरुष एकहंसः ॥ १२ ॥

prāṇena rakśannaparam kulāyaṁ bahiṣkulāyādamṛtaścaritvā |
sa īyate'mṛto yatra kāmam hiraṇmayah puruṣa ekahaṁsaḥ || 12 ||

‘The radiant infinite being who is immortal and moves alone, preserves the unclean nest (the body) with the help of the Vital force, and roams out of the nest. Himself immortal, he goes wherever he likes. [4 – 3 – 12]

- Jiva during Swapna = Hiranmaya Purusha.
- Bahihi Kulayam Charitavatu (Sthula Shariram - Is Kulayam Charitavatu - Mentioned in Vichara Sagara)
- Jiva leaves body and travels, Body does not become dead.
- Pranena Rakshakam – Caretaker. Experiences real Jagrat Prapancha.

Shankara gives 5 reasons :

a) Visamvadi : (Incongruity)

- Experienced London in dream, does not tally with reality.
- London suddenly appears near Singapore.
- Same Prapancha not experienced in Jagrat and Swapna.

b) Get up suddenly before :

- Abishekam in Kailasha / Badrinath, Waking up different.

c) Brihadaranyaka Upanishad :

स यत्रैतत्स्वप्नाया चरति ते हास्य लोकाः;;
तदुतेव महाराजो भवति, उतेव महाब्राह्मणः,
उतेवोच्चावचं निगच्छति; स यथा माहारजो
जानपदान् गृहीत्वा स्वे जनपदे यथाकामं
परिवर्तेत, एवमेवैष एतत्प्राणान् गृहीत्वा
स्वे शरीरे यथाकामं परिवर्तते ॥ १७ ॥

sa yatraitatsvapnāyā carati te hāsya lokāḥ;
taduteva mahārājo bhavati, uteva
mahābrāhmaṇaḥ, utevoccāvacaṃ nigacchati;
sa yathā mārājo jānapadān
grhītvā sve janapade yathākāmaṃ parivarteta,
evamevaiṣa etatprāṇān grhītvā sve
śarīre yathākāmaṃ parivartate ॥ 17 ॥

When it thus remains in the dream state, these are its achievements: it then becomes an emperor, as it were, or a noble Brahmana, as it were, or attains states high or low, as it were. As an emperor, taking his citizens, moves about as he pleases in his own territory, so does it, thus taking the organs, move about as it pleases in its own body. [2 – 1 – 18]

- During dream within body only, in Nadis of body.
- Jiva moves within body not travels out.

d) Saho Karta Brihadaranyaka Upanishad :

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रथान् रथयोगान् पन्थाः सृजते ; न तत्रानन्दा मुदः प्रमुदो
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- Jiva does not experience same Prapancha of Jagrat.
- If Jiva experiences same Prapancha of Jagrat, can't explain Sahi karta – Paramatma creates in Brihadaranyaka Upanishad - Chapter 4 - 3 – 10.
- It will be contradicted, how will you explain Purva Pakshi Quotation – Chapter 4 – 3 – 12? Pranena Rakshati?
- How you explain – Jiva goes out? Of Body?

Brihadaranyaka Upanishad :

- Mantra not inserted later. All philosopher will delete, add, no Brihadaranyaka Upanishad will remain.
- Ultimately Mounam will become teaching.

How you explain, Bahish Kulaha Charitam?

Shankara :

- Not physically going out of body, but giving up the Deha Abhimana with Sthula Sharira.
- During Swapna, I transcend my physical body, drop my personality.

Abhimana Tyaga :

- Upasankramanam = Kulaya Charitam.
- Not actual moving out, Another argument in Vichara Sagara.
- If Prana in body and sense organs travel out, who will energise sense organs.
- All sense organs get energy from Atma alone. Bahish Kulayam - Aupacharikam.

Conclusion :

- a) Swapna not created by Ishvara.
- b) Jiva does not go out during Swapna to experience Swapna.
- c) Out of his own Vasanas, projects unreal universe in dream and exhausts his Punya Papam.
- d) Swapna Prapancha is Pratibasika extra Bashyam topics.

Sutra 4 :

सूचकश्च हि श्रुतेराच
क्षते च तद्विदः ।

Suchakascha hi
sruterachakshate cha tadvidah

But (though the dream world is an illusion), yet it is indicative (of the future), for (so we find) in the Sruti, the dream-experts also declare this. [3 – 2 – 4]

General Analysis :

- No question here – Only answer here.

Question :

- In Veda and Svapna Shastram, dreams can reveal certain future events.

Suchaka Shastram :

- For telling - indicators

a) How to interpret dream :

- Leave waking - Dream more real than waking - Holds to dream and cries.
- Reiki, Pranic healing, solar therapy hints in Shastram.

Reference :

- Chandogyo Upanishad :

तदेष श्लोकः यदा कर्मसु काम्येषु स्त्रियं
स्वप्नेषु पश्यति समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने
तस्मिन्स्वप्ननिदर्शन इति ऋइति पञ्चमाध्याये द्वितीयः खण्डः २

Tadesa sloko yada karmasu kamyasu striyam Svapnesu
pasyati samrddhim tatra janiyattasminsvapnanidarsane.
Iti dvitayah Khandah

Here is a verse in this connection : When one sees a woman in a dream while performing a rite for the fulfillment of a desire, that means it is successful. One can know this from the dream. [5 – 2 – 8]

Chandogyo Upanishad :

- When person doing ritual, Kamya Karma not sure – whether it will work or not – Like Japa for Rains.

Clue :

- If person sees women in dream, all his rituals fulfilled.
- Success of Kamya Karma – Positive sign.

b) In Swapna, see Krishna Purusha dark person with Dark teach :

- Death soon
- Negative sign
- Swapna Shastra - Smriti

c) Seated in Elephant :

- Dream indicates getting money.

d) See self on donkey in Dream :

- If Swapna reveals future events, Swapna can't be unreal.

How unreal can reveal real?

- Future event of real Jagrat.

Purva Pakshi :

- Swapna real, then can reveal real future event.

Siddanta :

- Even unreal can reveal real Mithya Swapna Api Suchakaha Bavati.
- Even unreal dream can reveal relative reality.
- By Yukti / Anubava / Prove unreal can reveal real Brahman.
- Real Brahman only one, Real Brahman can't be revealed by Brahman.
- It has to be revealed only by unreal.

Sutra 4 :

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Sandhyadhi Adhikaranam 4th Sutra :

- Is Swapna as real as Jagrat or less real? Is it Pratibasika Satyam?
- Many claim dream as real as Jagrat and created by lord himself.
- Sutra 1 – 3 – Swapna Subjective projection of Jivas Vasanas differs from Jiva to Jiva established by Yukti.

Reason :

- Necessary conditions not there for dream objects to be real.
- No Required time, Space, causal factors.
- Mayamatram Tu Pratibasika Swapna Eva Jagat.

4th Sutra :

- Answers doubt based on info, Swapna events can reveal future events of Jagrat Avasta.
- Revealing Swapna feature no problem, known through Sruti and Smriti.

Chandogyo Upanishad :

तदेष श्लोकः यदा कर्मसु काम्येषु स्त्रियं
स्वप्नेषु पश्यति समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने
तस्मिन्स्वप्ननिदर्शन इति ऽइति पञ्चमाध्याये द्वितीयः खण्डः २

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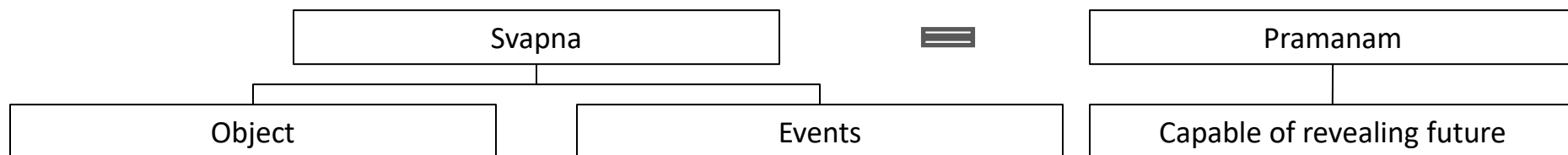
- Future Auspicious.

Aitaranya Aranyaka :

- Chapter 3 – 2 – 4, See dark person with dark Teeth → Death nearby.
- Smriti – Svapna Shastram.

What dreams indicate?

- Svapna can reveal future. Riding elephant = Prosperity.
- Riding donkey = Poverty.



Purva Pakshi – Question :

- If Svapna is Mithya - How can Mithya. Svapna - Unreal dream, reveal real events of Jagrat Avasta?
- Therefore Svapna is real.

Jagrat :

- More real than Svapna, How unreal Pramana reveal real future.
- Visishta Advaitin / Dvaitin - Ask this question.

Question :

- Are Guru and Shastra Mithya or Paramartika Satyam?

Answer :

- Brahman alone Satyam, guru Shastra Mithya.

Visishta Advaitin :

- How can Mithya Shastram reveal Satyam Brahman? How can unreal reveal real?
- Advaitin gives 3 answers, Vyasa hints at answers.
- Unreal can reveal real. No illogicality, regularly experience.

a) Mirror image :

- Spot on face revealed in reflection in mirror.
- See Pratibimba Mukham, reflected face, Mithya to know real, Bimba original Mukham.
- Mithya Pratibimba reveals conditions of Satya Bimba Mukham.
- You wipe your original face. Hence, Mithya Can reveal Satyam.

b) Technical :

- Alphabetic letters A, E,... Represented in various script form in different languages.
- Rekha Aksharam → Lines.
- Each letter's shape different because of our imagination.
- Alphabetic sound superimposed on particular line, we invoke Vishnu on Shaligrama.
- Subjective letter – Remember.
- Aksharam – Mithya based on Superimposition.

Rekha Aksharam	Understand Alphabetic sound
<ul style="list-style-type: none">- Mithya- Pratibasikam- Reveals Shabda Aksharam- Gita Books in different languages- Mithya letters	<ul style="list-style-type: none">- Satyam- Chanting same mantra- Reveal one Shabda

- This is reason given by Shastra.
- Dream – Pratibasikam, capable of indicating Vyavaharika future.
- Jagrat Prapancha(Future)
- Answer hinted in Sutra.

a) Sukarashcha :

- Dream is indicator of unreal.

b) Cha :

- Though unreal.

c) Hi Srutehe :

- As this is understood from Sruti statement.

d) Tad Vidaha Cha :

- Dream experts

e) Achakshate :

- Say so

Word Meaning :

a) Suchakaha :

- Indicator, revealer dream experiences reveal.
- Wakers future, even though unreal.

b) Cha Tatapi :

- Even though In spite of being unreal.

c) Srutehe :

- Proof is Sruti Vakyam.

Chandogyo Upanishad :

तदेष श्लोकः यदा कर्मसु काम्येषु स्त्रियं
स्वप्नेषु पश्यति समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने
तस्मिन्स्वप्ननिदर्शन इति ऽइति पञ्चमाध्याये द्वितीयः खण्डः २

**Tadesa sloko yada karmasu kamyasu striyam Svapnesu
pasyati samrddhim tatra janiyattasminsvapnanidarsane.
Iti dvitayah Khandah**

Here is a verse in this connection : When one sees a woman in a dream while performing a rite for the fulfillment of a desire, that means it is successful. One can know this from the dream. [5 – 2 – 8]

Aitareya Upanishad : Chapter 3 – 2 – 4

- Aitareya Aryankam – Comes before Upanishad.

d) Tad Vidaha :

- Svapna Kushala, Smriti Kartarahe.
- Authors of Svapna Shastram say so. Smriti Grantha.
- Narada quotes Svapna Shastram to having learnt.
- Like numerology, Analyse dream and predict future.
- “Tell me your dream, I will tell your future”

e) Achakshadeta :

- They also declare something unreal.
- Unreal dream can reveal real future of Waker.
- Veda and Smriti also declare.

Sutra 5 :

पराभिध्यानात्तु तिरोहितं
ततो ह्यस्य बन्धविपर्ययौ ।

**Parabhidhyanattu tirohitam
tato hyasya bandhaviparyayau**

But by the meditation on the Supreme Lord, that which is hidden (by ignorance, viz., the equality of the Lord and the soul becomes manifest), because from him (the Lord) are its (the soul's) bondage and freedom. [3 – 2 – 5]

- Advaita Manjari – Commentary of Brahma Sutra.
- Deviating from Shankara Bashyam. Possible doubt based on previous sutra.

Question :

- Jagrat – Real – Ishvara Srishti, Satyam.
- Swapna – unreal – Jiva Srishti, subjective projection, Mithya.

Ishvara	Jiva
<ul style="list-style-type: none">- Creator of superior world- Creates real Srishti, Vyavaharika Satyam- Sarvagya, Sarva Shaktiman- Utkrishta	<ul style="list-style-type: none">- Creator of inferior world- Creates false – Mithya Srishti- Alpashaktiman can create only unreal dream world for 12 Seconds, Nikrishta

- In the process of establishing dream, indirectly established Ishvara is superior.

Question :

- If Ishvara is superior to Jiva how do you equate and establish, Jivatma – Paramatma Aikyam?
- Aikyam never possible - Bhedaha exists for ever.
- Mahavakya not Pramana Vakyam. Mahavakya only for Advaitin for others normal Vakyam.



Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति
भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ७

sa ya eso 'nimaitadatmyamidam sarvam tatsatyam
sa atma. tat tvamasi svetaketo iti.
bhuya eva ma bhagavan vijnapayatviti.
tatha somyeti hovaca.

‘That which is the subtlest of all is the self of all this.’ It is the truth. It is the self. That thou art, O ‘Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

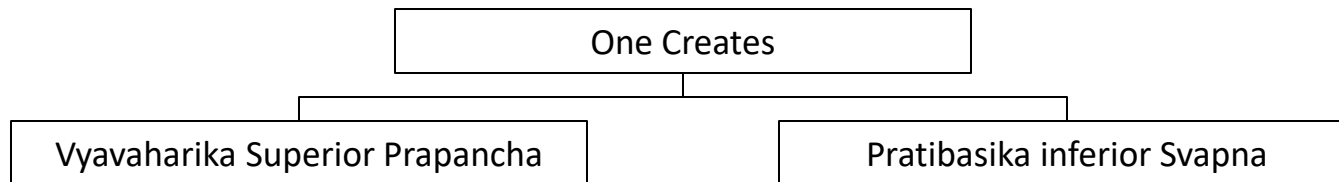
Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Gita :

ममैवांशो जीवल्लोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakrti, draws (to itself) the five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

How Aikyam when creative powers different?



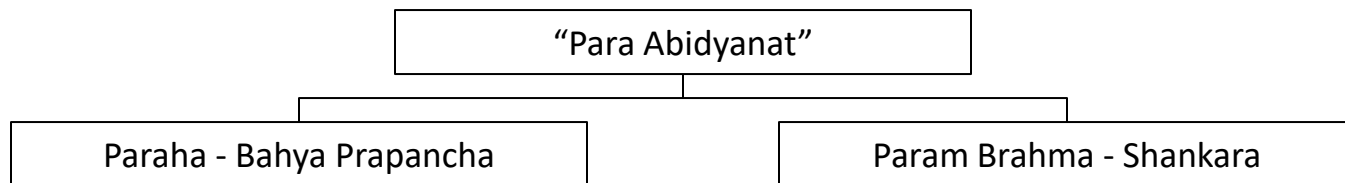
- Vyasa imagines such a question and answering in this sutra.

Answer :

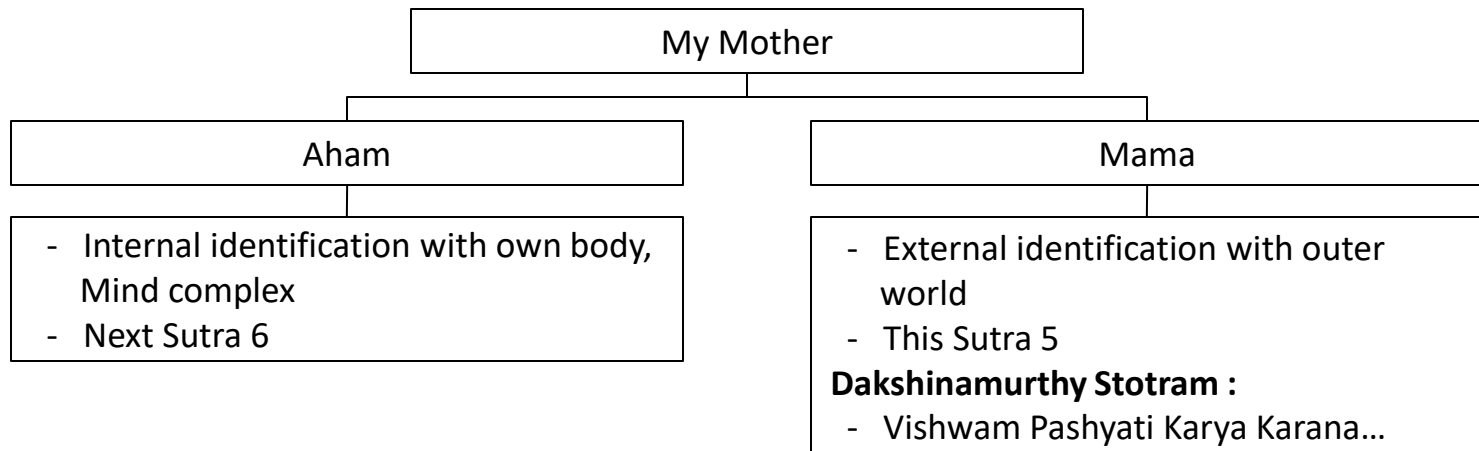
- Really Jiva as great as Paramatma. Both one and same.
- Jivatma Nikrishta only because of Anatma Abhimana and consequent Extrovertedness – Mamakara and Ahamkara.
- Aham and Mama Makes Jiva inferior.
- Minus “Aham and Mama” – Jiva identical with Paramatma.

Agyana kale	Jnana Kale
Jiva Binnaha	Jiva Abinnaha

Crucial word is :



- Abhidhyanat – Identified with, Absorbed in – Related to – Bahya Anatma Abhimana.



विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

Vishvam Pashyati Kaarya-Kaaranna-Tayaa Svasvaami-Sambandhatah
Shissya-[A]acaarya-Tayaa Tatha-Eva Pitr-Putraady[i]-Aatmanaa Bhedatah |
Svapne Jaagrati Vaa Ya Essa Purusso Maayaa-Paribhraamitah
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||8||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
The Differentiations that we See in the World as Cause and Effect, as Possessor-Possession Relations, as the Disciple - Teacher, and Also as Father-Son Relations etc, are all Differentiations within the One Atman, In Dream or Waking state, He, the One Purusha is always present, and (as if) Maya Wanders over Him and gives rise to all these Differentiations, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Mantra 8]

- Vyasas answer in sutra 5 and 6.

Word Analysis :

a) Stirohitam Tu :

- Jiva's Nature is covered.

b) Parabdiyanat :

- Due to identification with external world, refers to Mamakara.

c) Baudha Mithyayou :

- Misconception and Bondage.

d) Asya :

- Of this Jivatma.

e) Tada Hi :

- Are indeed because of that.

Significance :

a) Paraha – Abidyanat :

- Param Brahma – Shankara.
- Abdhyanat – Abhimana, involvement Absorption with Bahya Prapancha = Mamakara.
- Panchami Vibakti – Due to Mamakara.

b) Tu : Indeed

- Jivatma – Paramatma difference not intrinsic but incidental indicated by tu.

c) Tirohitam :

- Concealed, covered, veiled, unknown what is unknown?
- Jivatma oneness with Paramatma is unknown because of Mamakara, Aikyam is Covered.

d) Tata Hi :

- Because of that Concealment, covering, reason alone... I got separated, isolated from lord.
- Because of my Extrovertedness I got isolated from lord is cause of all problems.

Mundak Upanishad :

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।

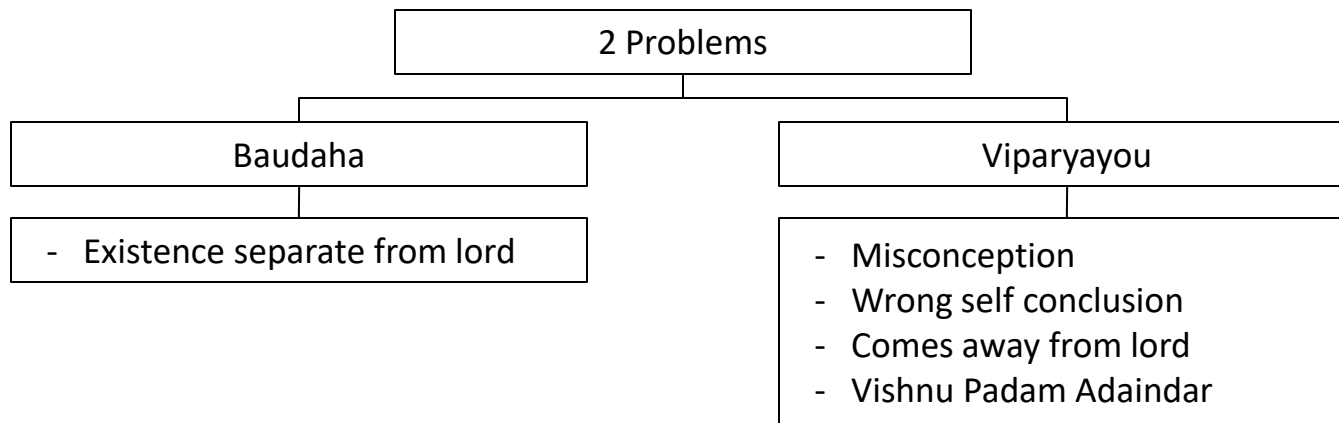
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

Samane vrkse puruso nimagno-nisaya socati muhyamanah I

justam yada pasyaty-anyam-isam-asya mahimanam-iti vita-sokah II 2 II

Seated on the self-same tree, one of them – the Ego – sunk in ignorance and deluded, grieves for his impotence. But when he sees the other – the Lord, the worshipful – and also His Glory, he becomes free from dejection. [III – I – 2]

- Even though he is creator, he has become creature.
- Asya Jivatmanaha



Baudaha :

- Every misconception leads to Bunch of Problems.
- One disease – Symptoms many.
- Baudaha, due to separation from lord due to Mamakara.
- Tata Tasya Baddaha Viparyayou.

Sutra 6 : Ahamkara Sutra :

देहयोगाद्वा सोऽपि

Dehayogadva so'pi

And that (viz., the concealment of the soul's rulership) also (results) from its connection with the body. [3 – 2 – 6]

- How did Mamakara come?
- Separation from lord = Mamakara.
- Mamakara = Absorption in family
= Always a product of Ahamkara.

Ahamkara :

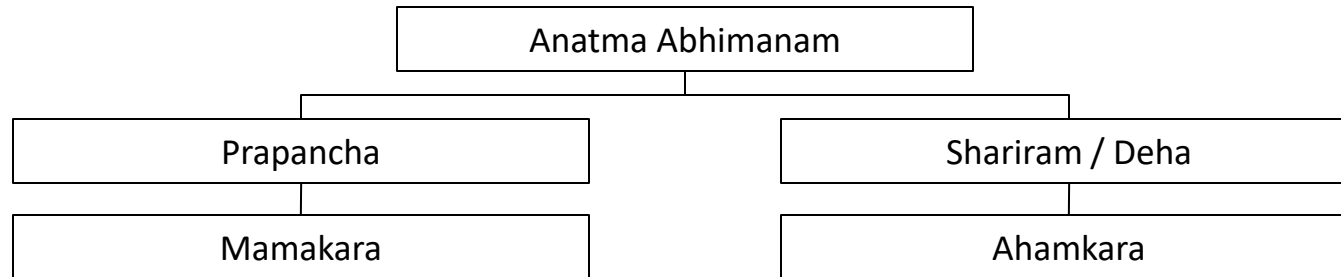
- Deha Abhimana → Leads to Putra Abhimana → Leads to daughter in law, mother – in law.

- Beginning is – “ I am the Body” Abhimana = Ignorance.
- Mind connected to me only through physical Body.
- Remove physical Body, I and mother have no connection.
- Mother only because she has Produced this body, not Sukshma Shariram.
- Ahamkara causes Mamakara, Mamakara creates separation and identification with the Body.

Significance :

a) Deha Yoga :

- Identification – Abhimana (Not karma Yoga / Bhakti Yoga / Raja Yoga / Jnana Yoga) different from Para Abidyanam of Sutra 5 – Which is Prapancha Abhimanam.



b) Saha :

- That separation and problem put together is Samsara.
- Saha – indicates separation from lord.

c) Viparyaya :

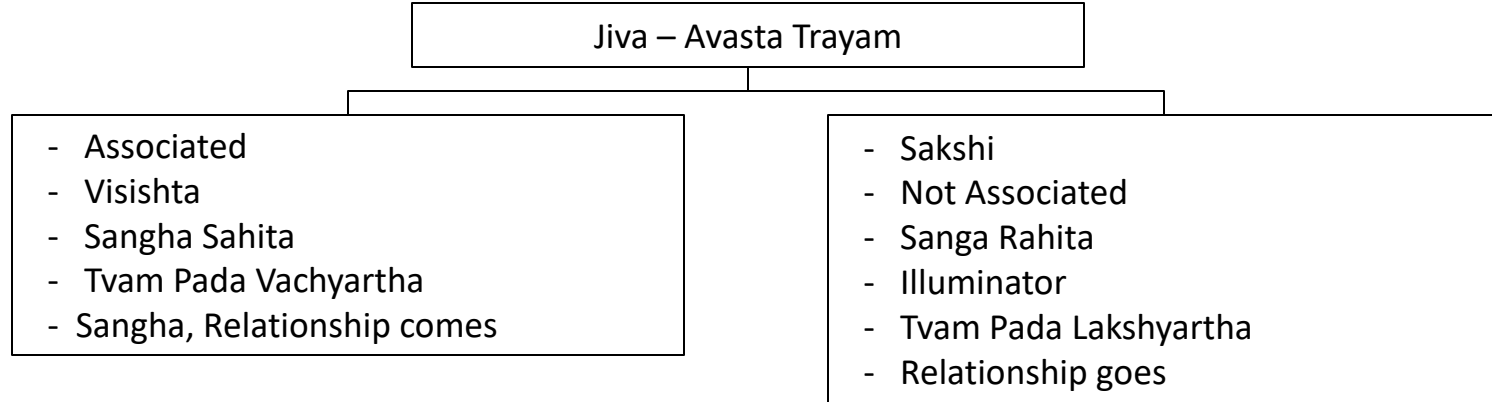
- Misconception, hence Jivatma and Paramatma different.

Agyana kale	Gyana Kale
<ul style="list-style-type: none"> - Seemingly different - Dva Suparna Jivatma / Paramatma – Bheda - Agyani Angle - Vyavaharika Drishtya 	<ul style="list-style-type: none"> - Factually not different - Jivatma / Paramatma – Aikyam - Paramartika Drishtya

- In context of dream , Aikyam not Kept in mind. Bheda kept in Mind.
- Superior Paramatma Creates superior Jagrat, inferior Jivatma creates inferior Svapna.
- Both from Vyavaharika Agyani Drishtya.
- Don't bring Mahavakya and get confused.
- 1st Adhikaranam – 3rd Chapter – 2nd Pada – 1 to 6 Sutras – Over.

Conclusion – 1st Adhikaranam – Sandhyadhi Adhikaranam :

- Tvam Pada Vichara. Individual Jiva Analysis.
- Sadhana for Jnanam, Moksha.



- Svapna called Sandhya in this Adhikaranam.
- “Tritiya Sthanam” = Sandhyam.

Svapna	Jagrat
<ul style="list-style-type: none"> - Pratibasika Satyam - Lower order of Reality 	<ul style="list-style-type: none"> - Vyavaharika Satyam - Higher order of Reality - Drishti Srishti Vada Claims Jagrat also Pratibasikam - Not Accepted by Vedantin - This Adhikaranam is Pramanam

- By Showing Svapna is Mithya, Vyasa establishes that Jiva can’t have association with Mithya Svapna.
- Therefore Atma is Asanga Chaitanyam.
- Same principle to Jagrat and Sushupti. If Jiva not related to Svapna by Extention, not associated with other 2 Avastas also.

- Jiva = Avasta Traya Sambanda Rahitaha
= Conclusion.
- Once I claim I am Avasta Traya Sambanda Rahitaha – Easy to claim Aham Brahma Asmi.
- Look at myself without Avasta Trayam.
- Why you feel uncomfortable, in Mahavakyam, what is reason for Discomfort?
- I am Miserable I – How can I be Anandam Brahman?
- I am Miserable means Jagrat, Svapna, Sushupti Avasta Misery.
- Connect with Avasta, Aikyam impossible.
- Detach from Avasta, Aikyam is Smooth, Lucid, comfortable.

Essence :

- Avasta Traya Sambanda Rahitaha – Jiva.

Sutra 7 :

तदभावो नाडीषु
तत् श्रुतेरात्मनि च ।

Tadabhavo nadishu
tat sruteh atmani cha

The absence of that (i.e., of dreams, i.e., dreamless sleep) takes place in the nerves (Nadis or psychic currents) and in the self, as it is known from the Sruti or scriptural statement. [3 – 2 – 7]

- Tad Abavad Adhikaranam. 2 Sutras – Sushupti Analysed.
- Controversy based on Sruti Vakyam.
- Where does Jiva reside, Rest, Abide, resolve during Sushupti.
- What is location, Ashraya During Sushupti.

a) Chandogyo Upanishad :

तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः स्वप्नं न
विजानात्यासु तदा नाडीषु सृप्तो
भवति तं न कश्चन पाप्मा स्पृशति
तेजसा हि तदा संपन्नो भवति ३

**Tadyatra itatsuptah samastah samprasannah
Svapnam Na Vijanatyasu tada
Nadisu srpto bhavati tam na kascana
Papma sprsati tejasa hi tada sampanno bhavati**

When a person is sound asleep, all his organs are inactive and quiet. He is free from all worries, and he does not have any dreams, the organs then disappear into the veins. No sin can affect him then, for the rays of the sun have surrounded him. [8 – 6 – 3]

- At sleep, in the Nadi Jiva Abides, remains.

b) Brihadaranyaka Upanishad :

अथ यदा सुषुप्तो भवति, यदा न कस्यचन वेद,
हिता नाम नाड्यो द्वासप्ततिः सहस्राणि
हृदयात्पुरीततमभिप्रतिष्ठन्ते, ताभिः
प्रत्यवसृप्य पुरीतति शेते; स यथा कुमारो वा
महाराजो वा महाब्राह्मणो वा तिघ्नीमानन्दस्य
गत्वा शयीत, एवमेवैष एतच्छेते

**atha yadā suṣupto bhavati, yadā na kasyacana veda,
hitā nāma nāḍyo dvāsaptatiḥ sahasrāṇi
hṛdayātpurītatamabhipratiṣṭhante, tābhiḥ pratyavasṛpya
purītati śete; sa yathā kumāro vā mahārājo vā
mahābrāhmaṇo vātighnīmānandasya gatvā śayīta,
evamevaiṣa etacchete**

Again when it becomes fast asleep— when it does not know anything—it comes back along the seventy-two thousand nerves called Hitā, which extend from the heart to the pericardium (the whole body), and remains in the body. As a baby, or an emperor, or a noble Brāhmaṇa lives, having attained the acme of bliss, so does it remain. [2 – 1 – 19]

- Thin membrane which covers Hridayam, Hridaya Viseshat Charma.
- Locative – Puratati – in, Puritat – Shete – Rests, Presides.

c) Brihadaranyaka Upanishad :

स होवाचाजातशत्रुः, यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः,
तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य एसोऽन्तर्हृदय
आकाशस्तस्मिच्छेते; तानि यदा गृह्णात्यथ हैतत्पुरुषः
स्वपिति नाम; तद्गृहीत एव प्राणो भवति,
गृहीता वाक्, गृहीतं चक्षुः, गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

Sa hovācājātaśatruḥ, yatraiṣa etatsupto'bhūdy
eṣa vijñānamayaḥ puruṣaḥ, tadeṣāṃ prāṇānāṃ vijñānena
vijñānamādāya ya eso'ntarhṛdaya ākāśastasmiñchete;
tāni yadā gṛhṇātyatha haitatpuruṣaḥ svapiti nāma;
tadgṛhīta eva prāṇo bhavati, gṛhītā vāk,
gṛhītaṃ cakṣuḥ, gṛhītaṃ śrotram, gṛhītaṃ manaḥ

Ajatasatru said, 'When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Akasha (Supreme self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed.' [2 – 1 – 17]

- Jiva resides in space within heart, Nadya / Puritat / Hridaya Akasha.

d) Chandogyo Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनं
स्वपितीत्याचक्षते स्वं ह्यपीतो भवति १

Uddalako harunih svetaketum putramuvaca svapnantam me
somya vijanihiti yatraitatpuruṣaḥ svapiti nama sata
somya tada sampanno bhavati svampito bhavati tasmadenam
svapitityacaksate svam hyapito bhavati [1]

Uddalaka Aruni said to his son Svetaketu : 'O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, "He is sleeping." He is then in his Self.' [6 – 8 – 1]

- e) Jiva's born out of Paramatma only.

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyaabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 2]

- Paramatma = Karana Svarupam, Jiva has to dissolve into Paramatma only.

f) Sruti :

- During sleep Jivatma transcends Punya Papam.

Brihadaranyaka Upanishad :

अत्र पितापिता भवति, मातामाता, लोका अलोकाः,
देवा अदेवाः, वेदा अवेदाः । अत्र स्तेनोऽस्तेनो भवति,
भ्रूणहाभ्रूणहा, चाण्डालोऽचण्डालः,
पौल्कसोऽपौल्कसः, श्रमणोऽश्रमणः,; तापसोऽतापसः,
अनन्वागतं पुण्येनानन्वागतं पापेन,
तीर्णो हि तदा सर्वांश्चोकान्हृदयस्य भवति ॥ २२ ॥

atra pitāpitā bhavati, mātāmātā, lokā alokāḥ,
devā adevāḥ, vedā avedāḥ । atra steno'steno bhavati,
bhrūṇahābhrūṇahā, cāṇḍālo'caṇḍālāḥ,
paulkaso'paulkasah, śramaṇo'śramaṇah,;
tāpaso'tāpasah, ananvāgatam puṇyenānanvāgatam
pāpena, tīrṇo hi tadā sarvāñchokānhṛdayasya bhavati || 22 ||

In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Candala no Candala, a Pulkasa no Pulkasa, a Monk no Monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (Intellect). [4 – 3 – 22]

- During sleep Jiva not associated with Punya – Papam.
- Only possible if Jiva Merges into Paramatma. Paramatma is Punya - Papa Ateeta.

- Punya papa Ateeta explained.
- Jivas Transcendence of Punya, Papam explained only if you accept Jiva merges with Paramatma which is Punya – Papa Rahitam.
- Anywhere else Jiva goes, it will have Punya Papam mixture in all 14 Lokas.
- Jiva has to merge into Paramatma.

g) Chandogyo Upanishad :

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन् लभते
सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा
अनृतापिधानास्तद्यथापि हिरण्यनिधिं नि- हितमक्षेत्रज्ञा
उपर्युपरि संचरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा
अहरह-र्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः २

Atha ye casyeha jiva ye ca preta yaccanyadicchanna labhate
sarvam tadatra gatva vindate'tra hyasyaite satyah kama
anrtapidhanastadyathapi hiranyanidhim nihitamaksetrajna
uparyupari sancaranto na vindeyurevamevemah sarvah praja
aharahargacchantya etam brahmalokam na vindantyanrtena hi pratyudhah II 2 II

Further, those of his relatives who are still alive and those who are dead, and also those things a person cannot get even if he wishes for them – all these he gets by going within his heart. All true desires of a person are in his heart, though they are hidden. It is like when there is gold hidden someplace underground and people who are ignorant of it walk over that spot again and again, knowing nothing about it. Similarly, all these beings go to Brahmaloaka every day, and yet they know nothing about it because they are covered by ignorance. [8 – 3 – 2]

- Explicitly state Jiva, merges into Brahman during Sushupti. Not knowing that, Jiva suffers Samsara in Jagrat.

Hiranya Nidhi :

- Just like person walks over hidden treasure underneath ground, We have Brahman treasure.

h) Prasno Upanishad :

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः ।
मनो ह वाव यजमानः । इष्टफलमेवोदानः ।
स एनं यजमानमहरहर्ब्रह्म गमयति ॥ ४॥

Yad-uchchhvaasa nihsvaasaav-etau aahuti samam nayateeti sa samaanah.
mano ha vaava yajamaana, ishtaphalameva udaanah
sa enam yajamaanam-aharahar brahma gamayati II 4 II

Because the Samana distributes equally the oblations of the ‘inspirations and expirations’, he is priest (hotr). The mind is the sacrificer (Yajaman) and the Udana is the fruit of the sacrifice. He leads the sacrificer every day (in deep sleep) to Brahman. [Chapter IV – Verse 4]

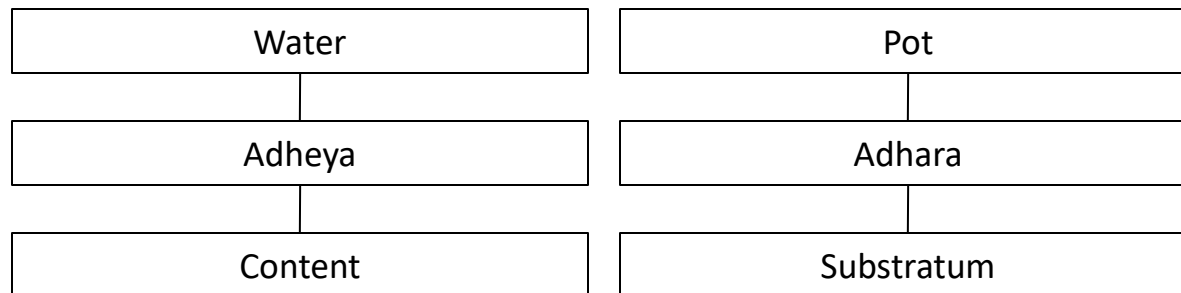
- Jiva taken to Brahman everyday during Sushupti.
- Because of this Jiva must be residing, resting in Paramatma only in Sushupti.

i) Shankara goes one step further :

- Even in other 2 states Jiva rests in Paramatma only which is its very Svarupam.
- Ornaments located in gold, not after melting only.
- Before melting and after melting, ornaments residing in gold only.
- Everything abides in its Svarupa all the time.
- Even though I am with Paramatma all the time, in Sushupti alone I drop notion of difference with Paramatma.
- In Jagrat, I am one with Paramatma but because of Jiva notion, there is a seeming difference.
- To indicate absence of notion, Sushupti taken as example.
- Otherwise Jivatma abides in Paramatma in all 3 states.
- Jiva abiding in Paramatma may create idea of Dvaitam, and they are different.

Example :

- Water is in the Pot



- Jiva resides in Paramatma not Jiva lying over Paramatma like Baby over the mother and Sleeping.

Shankara :

- Jiva resides in Paramatma understand Jiva resides as Paramatma, Paramatma Rupena.
- Having dropped sense / Notion of limitation, Jiva abides as Paramatma itself.
- After Sushupti Prakriya, Upanishad says Tat Tvam Asi.
- ‘ You abide as Paramatma ‘ in Sushupti. Therefore you are Paramatma only.

Conclusion :

- Sushuptou, Jivatma, Paramatmani Bavati.

4 Sruti statements :

- 3 + 4 No problem
- 4 - ‘Paramatma’ is Ashrayam Chandogyo Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनं
स्वपितीत्याचक्षते स्वं ह्यपीतो भवति १

*Uddalako harunih svetaketum putramuvaca svapnantam me
somya vijanihiti yatraitatpurusah svapiti nama sata
somya tada sampanno bhavati svampito bhavati tasmadenam
svapitityacaksate svam hyapito bhavati [1]*

Uddalaka Aruni said to his son Svetaketu : ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self.’ [6 – 8 – 1]

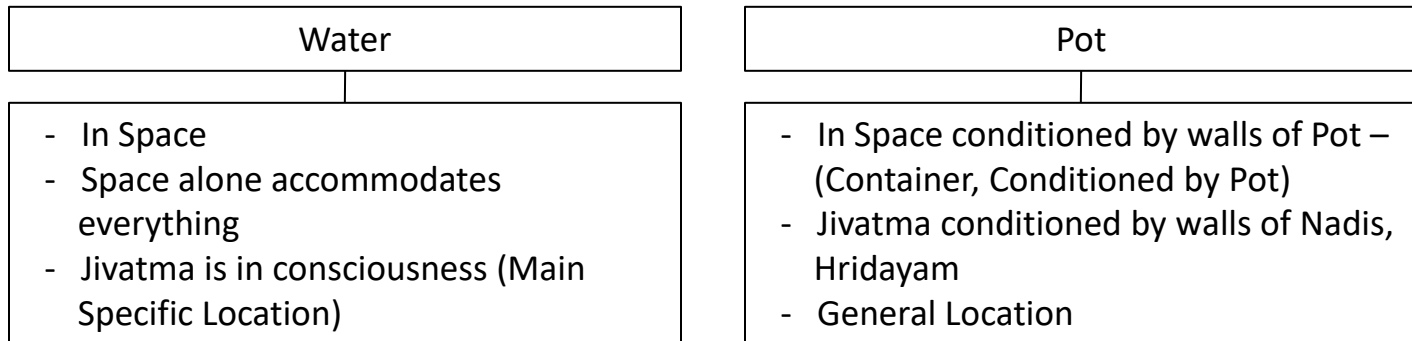
- 3 – No problem – Hridaya Akasha – Established Elsewhere.
- Hridaya Akasha – Another Name of Brahman.
- 1 + 2 – Jiva resides in Nadi, Jiva Resides in Puritat.
- That – “Also” should be Added in 1 + 2, take all 3 and do Samudaya, Jiva – in the Nadi, in the Puritat, in Brahman.
- Not Vikalpa but Samuchaya rests in all 3.

Shankara :

- Person sleeping in his house, in his bedroom, on the cot. All 3 equally correct.
- 1 + 2 - General location / House / Bedroom.
- 3 - Specific location – cot.
- Puritat, Nadis, Membrane. In them there is enclosed Chaitanyam - Brahman.

Avadinna Chaitanyam :

- Water is in the pot



- Answer by Veda Vyasa explained by Shankara.

a) Tad Abava :

- Sleeping Jiva Resides

b) Nadishu :

- In the Nadis

c) Cha :

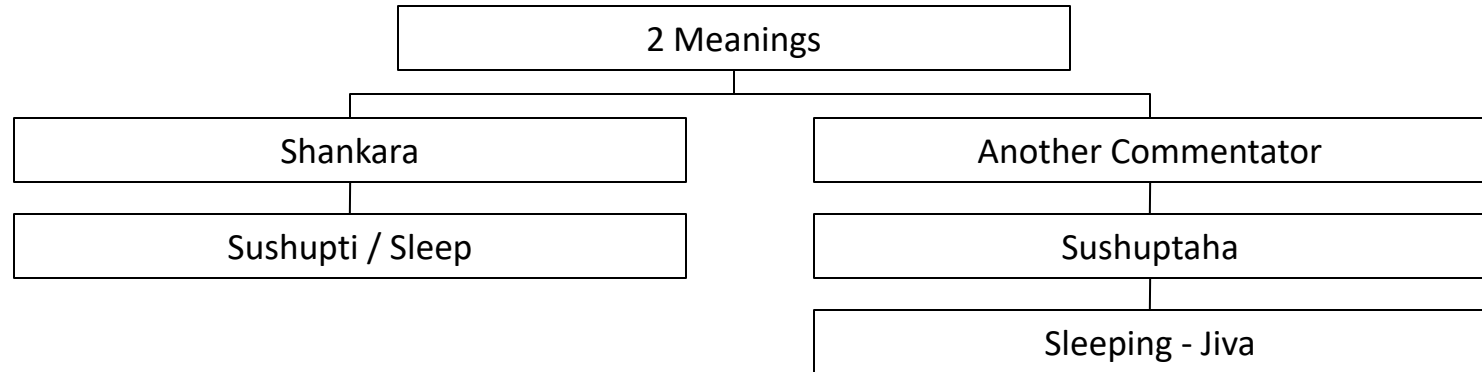
- Atmani and in the Atma

d) Tad Srutehe :

- Since they are mentioned in the Sruti.

Significance :

a) Tad Abavaha :



- Sleep or Sleeper both ok.

Vigraha :

- Tasya Abavaha – Svapnasya... State in which no dream also.
- Yasmin = Sushupti, Yasya – Jivaha
- Tadabava = Sleeping Jiva

b) Nadishu :

- In the Nadis is present, sleeping Jiva resides in the Nadis.

c) Atmani Cha :

- Also in Paramatma not either – or in both.

How you justify?

General	Specific Location
<ul style="list-style-type: none">- Nadishu- Samanya	<ul style="list-style-type: none">- Brahmani- Vishetam- Jiva has to rest in Svarupa

d) Tat Srute :

- Because of Sruti – Statement about those locations reveal Nadi / Puritat / Paramatma as locations of Jiva.

Sutra 8 :

अतः प्रबोधोऽस्मात् ।

Atah prabodho'smat

Hence the waking from that (viz., Brahman). [3 – 2 – 8]

- 2 Re-enforcing arguments show Jiva merges into Paramatma alone, not elsewhere.
- Paramatma – Eva Ashraya not anything else.
- Primarily Paramatma alone is Ashraya, based on Ajata Shatru Brahmana.

Brihadaranyaka Upanishad : 2nd Chapter – 1st Section :

Ajatashatru	Triptā Balakī
Guru	Sishya

- Ajata Shatru wants to teach nature of Jivatma.
- Calls name, violently shakes him, person wakes up.

Question :

- During sleep - Jiva responding to me means, Jiva had withdrawn to some place.

Example :

- Knock on house – Don't hear. Withdrawn to Attack, remote place / Room.
- Waker responds quickly. Sleeper does not respond quickly.
- After shaking, Jiva comes out from that place.
- Where was Jivatma during sleep.
- From where does he come out at time of waking?
- Laya and Srishti Karanam...

Confusion :

- Where does he go? Nadi - Puritat?

Vyasa :

- From where does he come out at time of waking?

Brihadaranyaka Upanishad :

स होवाचाजातशत्रुः, यत्रैष एतत्सुप्तोऽभूद्य
एष विज्ञानमयः पुरुषः, क्वैष तदाभूत्, कुत
एतदागादिति; तदु ह न मेने गाग्येः ॥ १६ ॥

sa hovācājātaśatruḥ, yatraiṣa etatsupto'bhūdy
eṣa vijñānamayaḥ puruṣaḥ, kvaiṣa
tadābhūt, kuta etadāgāditi; tadu ha na mene gārgyaḥ || 16 ||

Atjatasatru said, 'When this being full of consciousness (identified with the mind) was thus asleep, where was it, and whence did it thus come?' Gargya did not know that. [2 – 1 – 16]

- From where Jiva emerges on waking?

Answer :

- Not 4 answers - 4 places as in Previous sutra.;

Brihadaranyaka Upanishad :

स यथोर्णनाभिस्तन्तुनोच्चरेत्, यथाग्नेः वशुद्रा
विस्फुलिङ्गा व्युच्चरन्ति, एवमेवास्मादात्मनः सर्वे प्राणः,
सर्वे लोकाः, सर्वे देवाः, सर्वाणि भूतानि व्युच्चरन्ति;
तस्योपनिषत्—सत्यस्य सत्यमिति प्राणा वै सत्यम्,
तेषामेष सत्यम् ॥ २० ॥ इति प्रथमं ब्राह्मणम् ॥

sa yathorṇanābhistantunoccaret, yathāgneḥ
kśudrā visphuliṅgā vyuccaranti,
evamevāsmādātmanaḥ sarve prāṇaḥ, sarve lokāḥ,
sarve devāḥ, sarvāṇi bhūtāni vyuccaranti;
tasyopaniṣat—satyasya satyamiti prāṇā vai satyam,
teṣāmeṣa satyam || 20 || iti prathamam brāhmaṇam ||

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upaniṣad) is 'the Truth of truth.' The vital force is truth, and It is the truth of that. [2 – 1 – 20]

- Jiva emerges out of Paramatma Yathor Nabhi....
- From Paramatma,(Nadi), Puritat not mentioned.
- Jiva entered and came out from Paramatma.

Brihadaranyaka Upanishad : Chapter 2 – 1 – 20

- Answers source of emergence indirectly, says it is source of resolution.
- Source of resolution, identical with source emergence.

Chandogyo Upanishad :

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः
सत आगच्छामह इति त इह व्याघ्रो वा सिंहो वा वृको
वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको
वा यद्यद्भवन्ति तदाभवन्ति २

Evameva khalu somyemah sarvah prajah sata agamya na viduh
sata agacchamaha iti ta iha vyaghro va simho va vrko
va varaho va kito va patango va damso va masako
va yadyadbhavanti tadabhavanti II 2 II

In the same way, O somya, all these beings, having come from Sat [Brahman], never know this. They never think, We have come from Sat.' Whatever they were before in this world – whether a tiger or lion or leopard or boar or bug or insect or flea or mosquito – they are born again [according to their karma. They never know that they came from Sat].[6–10–2]

- Reinforced Jiva emerges out of Paramatma at time of waking.
- Sataha Aagunya Vidwan, Sata Agachat..
- Jiva immersed with Paramatma in sleep, enjoyed temporary liberation.
- Comes out of Paramatma but Jiva does not know, I had gone to Paramatma.
- Says I am coming from Anna Nagar not from Brahman. Na Viduhu.

Word Analysis :

- Ataha - Therefore Prabodaha, rising of Jiva takes place from Paramatma.

Significance :**a) Ataha :**

- Therefore, because of Jiva's merger into Paramatma only, Jiva will come out from Paramatma in Sushupti.

b) Prabodaha :

- Rising, awakening, emergence.

c) Asmat :

- From Paramatma it comes out because it has gone into Paramatma.
- Hence it is conclusive that Jiva merges into Paramatma and Jiva comes out from Paramatma.

Example :

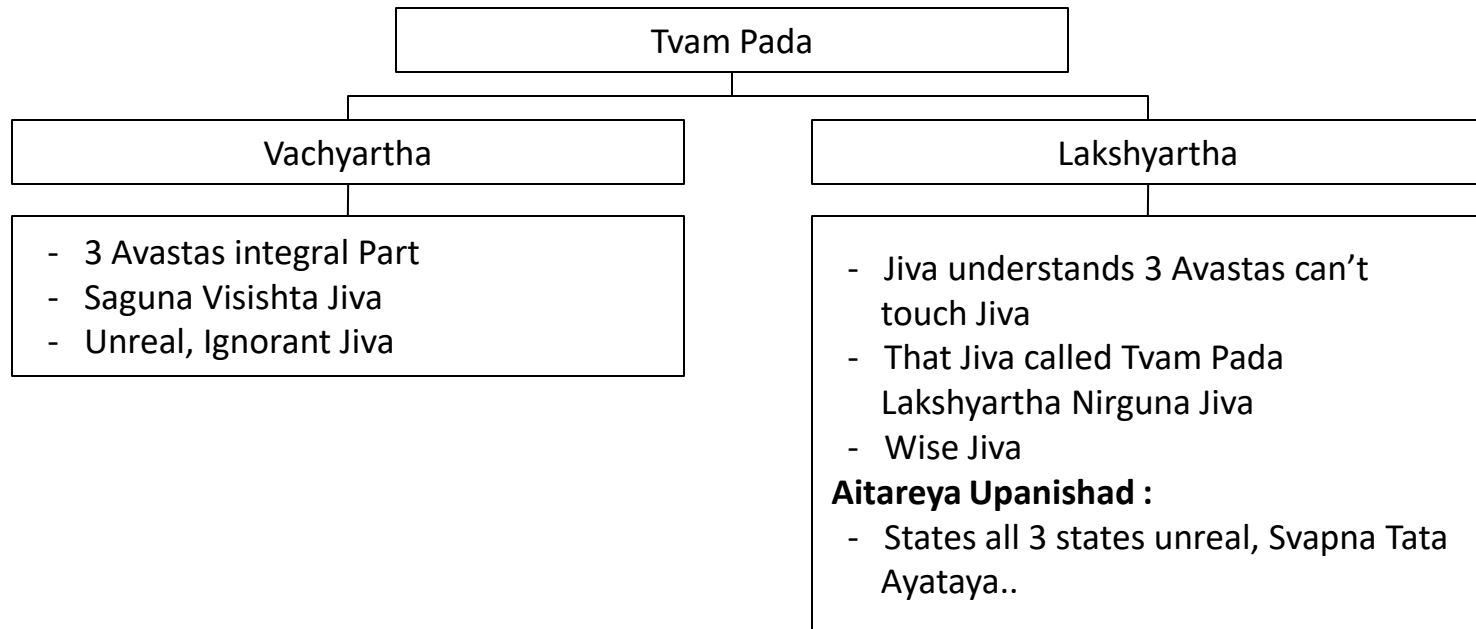
- Rivers merge into ocean and emerge out from ocean as clouds.
- 8th Sutra over - 2nd Adhikaranam over.

Established :

- a) Jiva abides in Paramatma in Sushupti, temporary liberation.
- b) Both Sushupti and Moksha similar – Permanent Merger.

Lecture 254

- Completed 2 Adhikaranam's of 2nd Pada – 3rd Chapter
- Sandhyadhikaranam – Svapna Avasta
- Tad Abavadhikaranam – Sushupti Avasta
- Panchagni Vidya – 1st Pada – Jagrat Avasta Practiced in Jagrat only.
- 3 Avastas – integral Part.



- Tvam Pada Vichara part of Mahavakya Vichara, part of Jnana Prapti, hence called Sadhanam.
- Seeing 3 Avastas as Mithya is the ultimate Sadhanam.
- Goal, Sadhyam reached is the ultimate eternal reality Brahman.
- Hence seeing Jiva as Nirguna, Jiva is seeing possibility of Nirguna Brahman and merging with it.
- Appreciate Mahavakya as part of Sadhana Adhyaya.
- Justifies why this Adhikaranam in Sadhana Adhyaya, part of Mahavakya Vichara.

Sutra 9 :

स एव तु
कर्मानुस्मृतिशब्दविधिभ्यः ।

Sa eva tu
karmanusmritisabdavidhibhyah

But the same (soul returns from Brahman after deep sleep) on account of work, remembrance, scriptural text and precept. [3 – 2 – 9]

3rd Adhikaranam - One sutra :

- Karma Anusmriti Shabdaha Vidhi Adhikaranam.

Vishaya :

- Based on previous Adhikaranam during Sushupti, Jiva dissolves into Brahman.
- Jiva merges into his own higher nature which is Paramatma.
- Paramatma is Adhara, location in which Jiva dissolves losing his individuality.
- Sat - Brahman, Sampattihi – Merger Layaha.
- During Sushupti Jiva has Brahman Layaha.
- When it comes again Jagrat waking in same body...
- Jiva comes and occupies same body emerging out of Brahman.
- Is it same Jiva coming out or different Jiva, because it is dissolved.
- When something dissolves we can retrieve same. Can't take Ganga water out of ocean because it has merged.
- Gangatvam, Yamunatvam lost. Pot destroyed and merges into earth, can't retrieve same pot.
- Create similar pot, Sugar dissolved into milk - Can't take out.
- Go to bed with sorrow / happiness, coming again, with sorrow/ happiness.
- Same Jiva with same individuality, wakes up and occupies body is the Vishaya of this Adhikaranam.
- Vyasa says same Jiva emerges out of after Sushupti.
- Vyasa gives 4 reasons in this sutra to prove same Jiva comes out.
- Karma , Anusmriti, Shabda, Vidhi.

a) Karma :

- There is continuity of karma of previous Jagrat Avasta.
- We infer continuity of same Karta Jiva. Anuvritti – is continuity.

b) Anusmriti - Direct Reason :

- Jiva remembers previous Jagrat Avasta - Whether he continues karma or not.
- Possible only under one condition / Law.
- Remembrance and experience, should belong to same locus.
- Experience of object located in Rama. Remembrance also in Rama, Ya Smritihi Sa Anubava Purvik.
- Every memory preceded by experience, experience in same locus as Rememberer.
- Yesterday's Waker and today's Waker same. Same Waker continued in dormant , Unmanifest form.

c) Shabda : Sruti Pramanam :

Chandogya Upanishad :

त इह व्याघ्रो वा सिंहो वा
वृको वा वराहो वा कीटो वा पतङ्गो
वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति २

**sa iha vyaghro va simho va vrko va
varaho va kito va patango va damso
va masako va yadyadbhavanti tadabhavanti.**

Whatever they were before in this world – whether a tiger or lion or leopard or boar or bug or insect or flea or mosquito – they are born again. [They never know that they came from sat.] [6 – 9 – 3]

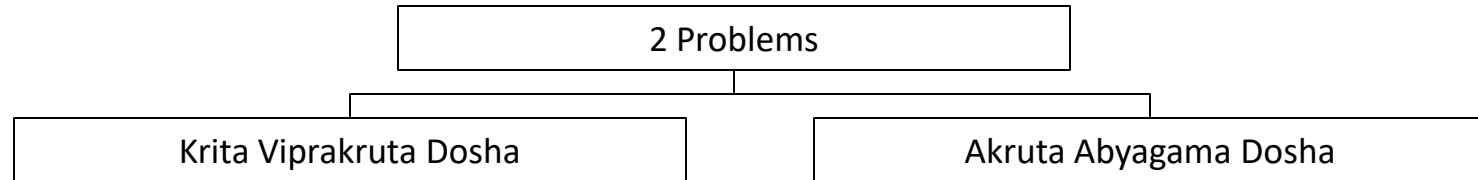
- Jiva merges into sat /Brahman at Sushupti. in next waking state same Jiva comes out.
- Tiger wakes up as tiger, man as man - Yad Yad Bavanti, Tad Rupena Agachati, Abavanti
- What Rupam, individuality it dissolves, with same it emerges.

d) Vidhi :

- Vedic injunction Karma, Upasana Veda Vakya, commandments. Vyasa argues in round about way.

Why I am interested in practicing karmas? Be a Karta?

- Because I will become future Bokta of karma and Upasana Phalam, that is incentive.
- Present Punya papa Karma Karta = Future Punya papa karma Phala Sukha Bokta.
- Suppose Karta Jiva gone in Sushupti, then Bokta will be different Jiva.



- Today one Jiva does Karma and other reaps benefit.
- Jiva can't escape papa Karma, Phalam and disappear into Brahman.
- Then karma will die without giving result to Karta.
- Tomorrow new Jiva reaping Bokta of Karma Phalam which he has not done.
- Dharmic suffers, no injustice for karma. Done karma in past or in previous Janma.
- All this to prove, Jiva continues from one Avasta to another Janma to another.
- If deficiency happens, morale lacunae is this Dosha, Yaha Yaha Karta - Saha Eva Bokta.
- Therefore Jiva continues in all Avastas, including Marana Avasta and Punar Janma...
- Endless cycle... eternal... Beginningless...
- Kartru – Boktru Aikyam, Vedic injunction is 4th reason.

Word Analysis :

a) Saha Eva Tu :

- Same Jiva arises.

b) Karma Anusmriti Shabda Videbyaha :

- Activity, memory, scriptural statement, and scriptural injunction.

c) Saha Eva Jiva :

- Same Jiva

d) Tu :

- Negation of Purva Pakshi, indeed, definitely, Purva Pakshi – Nirastaha.

Purva Pakshi Argument :

- When you dissolve Jiva drop of water into Brahman ocean, same drop can never retrieve.
- This logic and conclusion negated.

Significance :

a) Karma :

- Partial activity – Left behind of previous day.

b) Anusmriti Memories :

- Purva Anubava Smriti.
- Remembrance of yesterdays experience, Anu – Continuity.

c) Shabda - Chandogyo Upanishad :

त इह व्याघ्रो वा सिँहो वा
वृको वा वराहो वा कीटो वा पतङ्गो
वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति २

**sa iha vyaghro va simho va vrko va
varaho va kito va patango va damso
va masako va yadyadbhavanti tadabhavanti.**

Whatever they were before in this world – whether a tiger or lion or leopard or boar or bug or insect or flea or mosquito – they are born again. [They never know that they came from sat.] [6 – 9 – 3]

d) Vidhi :

- Karma – Upasana, Commandment in Vedas will not be possible if Jiva not there to reap result.
- 3 Adhikaranam over, This is incidental Adhikaranam.
- Removes incidental doubt, not part of Avasta Traya Viveka.

मुग्धेऽर्द्धसम्पत्तिः
परिशेषात् ।

Mugdhe'rdhasampattih
parishesat

In a swoon (in him who is senseless) there is half union on account of this remaining (as the only alternative left, as the only possible hypothesis). [3 – 2 – 10]

General Introduction :

- Mugderda Sampatte Adhikaranam.

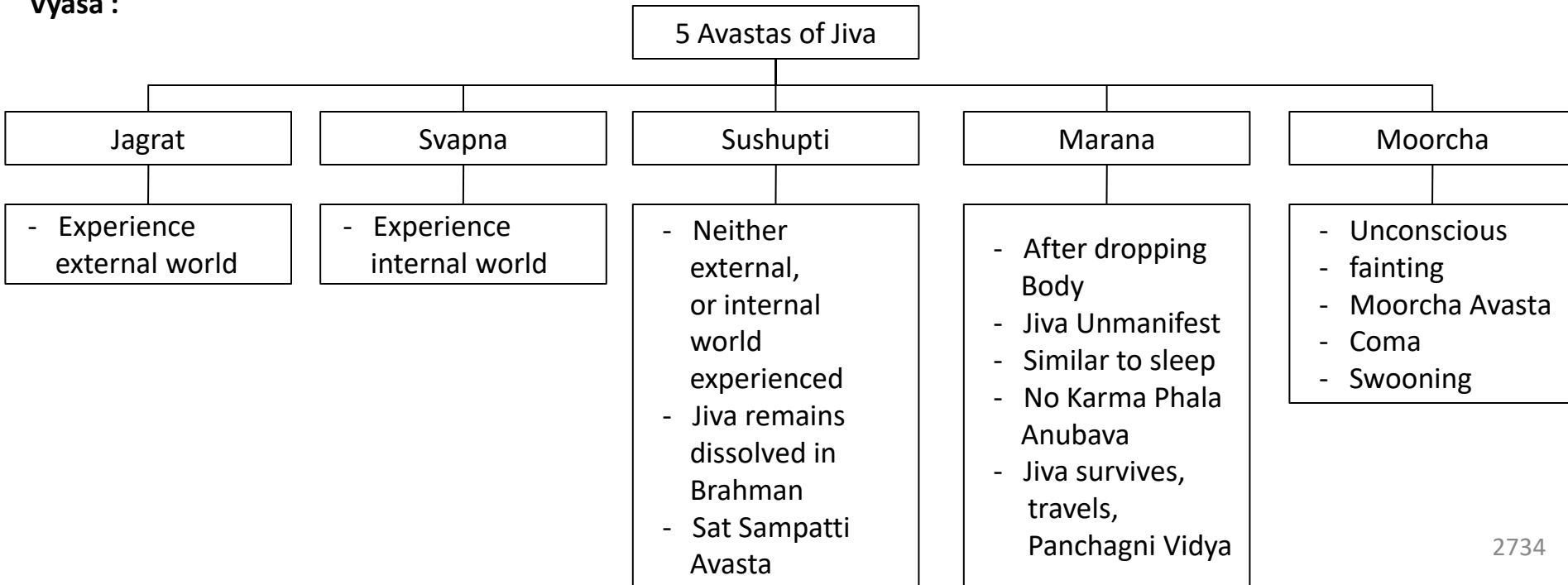
Significance :

- Incidental Adhikaranam.

Vishaya :

- How many Avastas are there for Jiva.

Vyasa :



Samshaya :

- Should we take Moorcha Avasta as one of the 4 Avastas - Why taken separately?

Jagrat Avasta :

- Health, ill health, Balya, Kaumaram, Yavanam
- Not counted separately, like 11, 12, 13 Indriyani.
- Brahma sutra is constitutional book of Vedanta, Discusses all possible things.
- Law of simplicity – Choose 4 otherwise will incur Gaurava Dosha.

Subject : Moorcha Avasta :**Samshaya :**

- Is it distinct state, different than 4

Purva Pakshi :

- Within 4 only

Siddantin :

- Not comes under any of them.

General Analysis :

- Moorcha unique - Can't fall within 4

a) Moorcha not waking :

- Jiva experiences external world, in Moorcha no Prajnya Consciousness – Bahya Prapancha Abava.

b) Moorcha not Svapna :

- Aantara Prapancha Anubava Abava.
- In Moorcha, blackout, no experience.

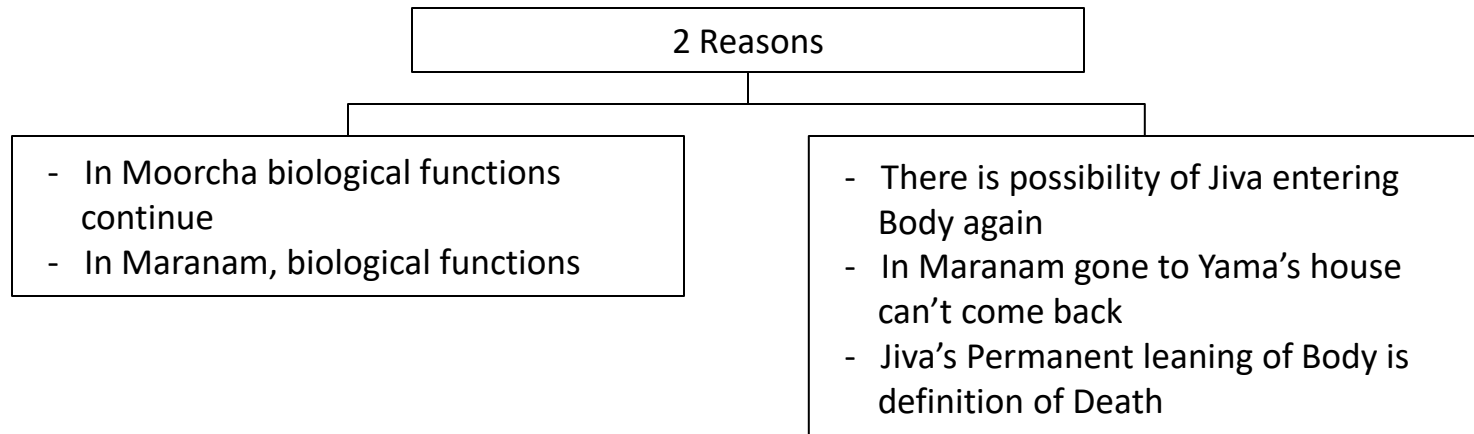
c) Moorca not Sushupti :

- Cause, nature, consequences different in both.

Sleep	Moorcha
Cause : <ul style="list-style-type: none"> - Natural, Body tired, health Nature : <ul style="list-style-type: none"> - Gift of lord - Absence of sleep unhealthy Consequence : <ul style="list-style-type: none"> - Happiness, freshness - Comes in regular cycle - Universal phenomena in places - You won't survive without sleep 	<ul style="list-style-type: none"> - Fainting - Unhealthy - Ill health <ul style="list-style-type: none"> - Presence of coma is cause of worry - Beta Waves different in coma and sleep - External Look different in coma and sleep <ul style="list-style-type: none"> - Cause worry - Needs treatment - Not regular - Individual phenomena - Can live in coma for years

Common features :

- Individuality resolved
- No experience of external or internal world.
- Sat Sampatti common and Moorcha not Marana Avasta.



Lecture 255

- First 3 Adhikaranams - 2nd Pada Avasta of Jiva Analysed.

2nd Adhikaranam :

- Svapna Prapancha is Mithya, all 3 Avastas Mithya.

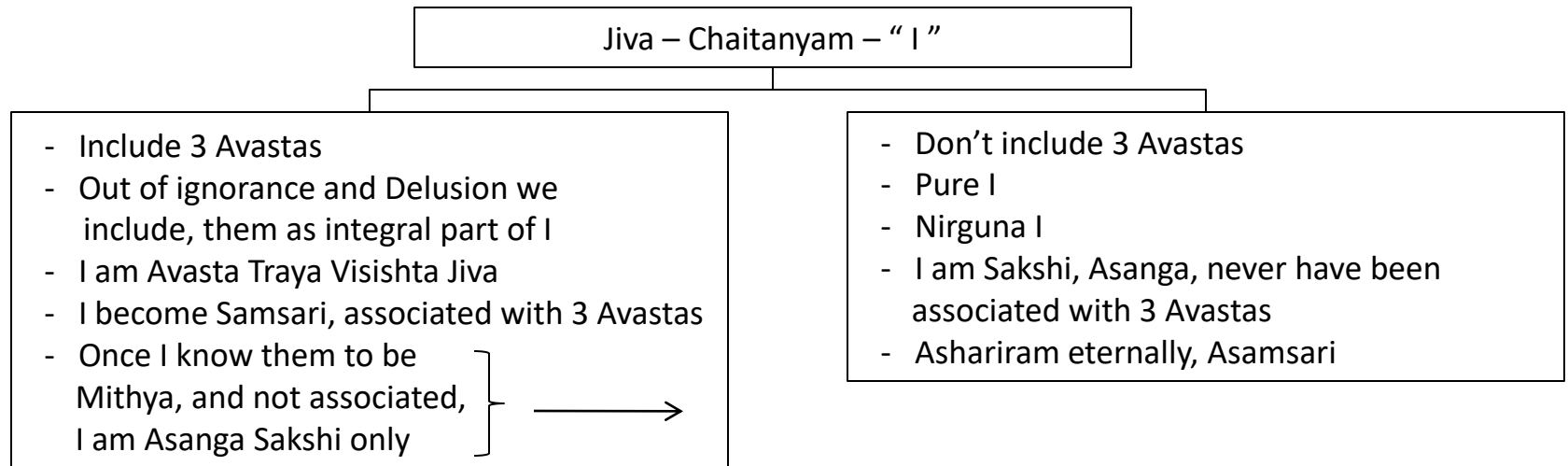
Aitareya Upanishad :

स एतमेव सीमानं विदर्यैतया द्वारा प्रापद्यत ।
 सैषा विदृतिर्नाम द्वास्तदेतन्नाऽन्दनम् ।
 तस्य त्रय आवसथास्त्रयः स्वप्ना ।
 अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

Sa etameva simanam vidaryai-taya dvara prapadyata ।
 saisa vidrtir-nama dvas-tad-etan-nandanam ।
 tasya traya avasathas-trayah svapnah ।
 ayam-avasatho-'yam-avasatho'yam-avasatha iti ॥ 12 ॥

Then he opened the suture of the skull and entered by that doo. This is the door named as the vidrti or cleft. This is the place of bliss, Nandana. He has three dwelling – Place and three conditions of sleep (Dream). This is a dwelling place. This is a dwelling place. This is a dwelling place. [1 – 3 – 12]

- All 3 Avastas Mithya Traya Aavasata, Traya Svapna Can't be included in Jiva Chaitanyam as integral part.



स वा एष एतरिमन्स्वप्ने रत्वा चरित्वा,
दृष्ट्वैव पुण्यं च पापं च, पुनः
प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव;
स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति,
असङ्गो ह्ययं पुरुष इति; एवमेवैतद्याज्ञवल्क्य,
सोऽहं भगवते सहस्रं ददामि,
अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १६ ॥

sa vā eṣa etasmintsvapne ratvā caritvā,
dr̥ṣṭvaiva puṇyaṃ ca pāpaṃ ca,
punaḥ pratinyāyaṃ pratiyonyādravati
buddhāntāyaiva;
sa yattatra kiñcitpaśyatyananvāgatastena bhavati,
asaṅgo hyayaṃ puruṣa iti; evamevaitadyājñavalkya,
so'haṃ bhagavate sahasraṃ dadāmi,
ata ūrdhvaṃ vimokśāyaiva brūhīti || 16 ||

After enjoying himself and roaming in the dream state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the waking state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [4 – 3 – 16]

- Svayam Jyoti Brahmana takes pain to point this out.
- With Nirvisesha Chaitanyam Jiva is ready to claim identity with Paramatma.
- Claiming identity with Paramatma, presupposes disclaiming my association with Avasta Trayam.
- Tvam Pada Lakshyarthā revealed, preparation for Avasta Traya Vichara.

Next - Incidental Topic:

- Prasangavatu Agatam, How many Avastas for Jiva, 4 common – well known.
- Jagrat, Svapna, Sushupti, Maranam (Avasta between one Janma and another)

Vyasa :

- Mugdha, Moorchha Avasta, state of unconsciousness should be separately enumerated as 5th
- Not included in any 4. Academic exercise, liberation not affected.
- Jagrat and Svapna – Individuality Alive, active experiences are there.
- Sushupti - Cause, nature, consequence different from Moorchha Avasta.
- Marana Avasta, vital signs cease to function.
- In Moorchha, vital signs continue Also, from Moorchha, person can come to Jagrat in same body.
- From Maranam, Jiva can go to Indra or superior, inferior bodies.
- Parishesat - by law of exclusion, 4 states excluded.
- Ardha Sampatti Hi... Technical name of Moorchha Avasta.
- Sushupti Jiva loses individuality temporarily and merges into Paramatma, Brahman its very nature.
- Since it merges, it is called.

Sat	Sampattihi
Brahman	Layaha

Chandogyo Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनं
स्वपितीत्याचक्षते स्वं ह्यपीतो भवति १

*Uddalako harunih svetaketum putramuvaca svapnantam me
somya vijanihi yatra itatpurusah svapiti nama sata
somya tada sampanno bhavati svampito bhavati tasmadenam
svapitityacaksate svam hyapito bhavati [1]*

Uddalaka Aruni said to his son Svetaketu : ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self.’ [6 – 8 – 1]

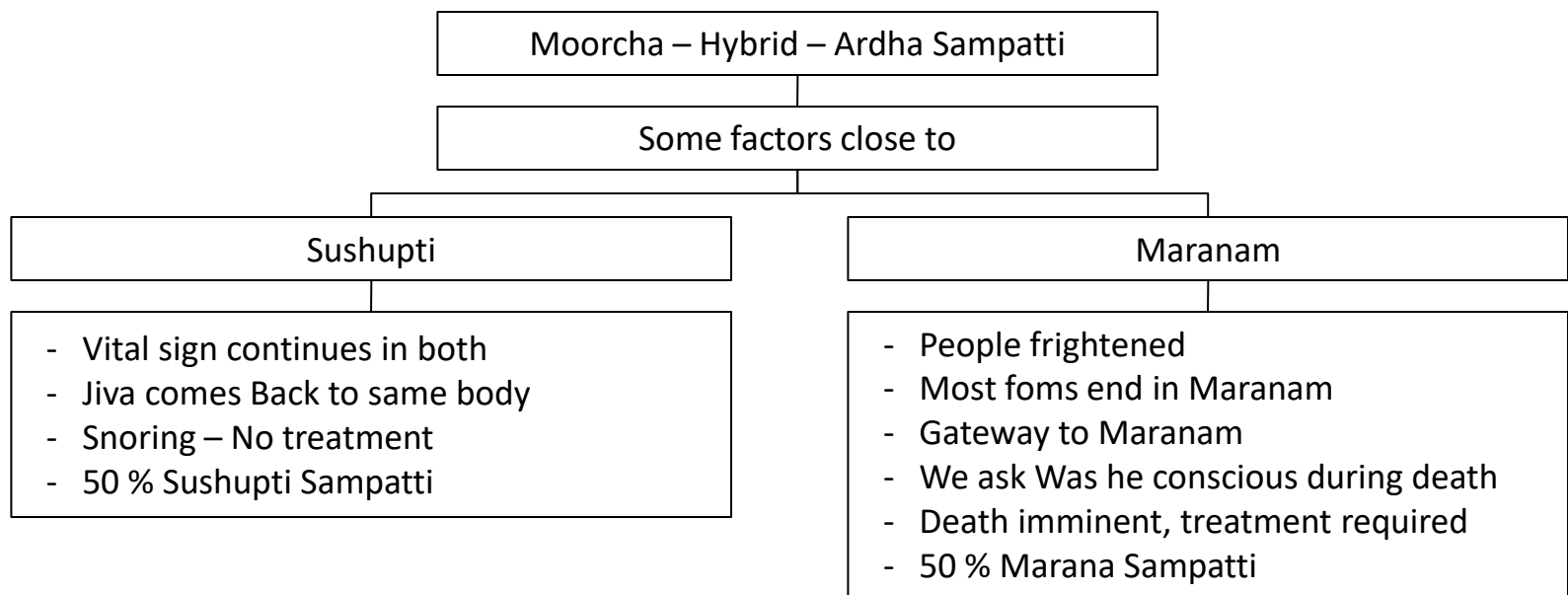
- That Paramatma = Swam, Svarupam at Maranam, Jiva dissolves temporarily.
- Resolves into Brahman, Marana = Sat Sampatti said Chandogya Upanishad :

तस्य क्व मूलं स्यादन्यत्राद्भ्योऽद्भिः सोम्य शुङ्गेन तेजो
मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः
सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु खलु
सोम्येमास्तिस्त्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं
पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि संपद्यते मनः
प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ६

Tasya kva mulam syadanyatradbhyo'dbhih somya sungena tejo
mulamanviccha tejasa somya sungena sanmulamanviccha sanmulah
somyemah sarvah prajah sadayatanah satpratistha yatha nu khalu
somyemastisro devatah purusam prapya trivrttrivrddekaika bhavati taduktam
purastadeva bhavatyasya somya purusasya prayato vanmanasi sampadyate manah
prane pranastejasi tejah parasyam devatayam || 6 ||

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O somya, as this person is dying, his speech merges into the mind, his mind into prana, his prana into fire, and then fire merges into Brahman, the Supreme Deity. [6 – 8 – 6]

- All organs withdrawn into Udana Prana - Absorbed into Brahman.
- Maranam also called sat Sampatti, in Moorcha also person loses consciousness - Jiva temporarily resolves into Brahman, also sat Sampatti only.
- Sushupti, Moorcha, Maranam, 3 states of sat Sampatti.



Word Analysis :

a) Mugde :

- In state of unconsciousness.

b) Ardha Sampatti :

- Condition of partial absorption is experienced by the Jiva.

c) Parishesat :

- Moorchha is known as 5th state by Parishesan, Nyaya - Theory of exclusion.

Significance :

a) Mugdham :

- Moorchha = Extreme Moha Avasta. Tamo Guna overwhelming, Mohena Alasyam.
- Saptami in the state of unconsciousness.

b) Ardha Sampatti :

- Not partial absorption into Brahman.
- Absorption – Total, 50 % Sushupti – 50 % Maranam, 2 Combined - 2 partial, factors - Enjoying partial features of both.

c) Parishesat : Law of Exclusion :

- After excluding others, what remains Law of remainder.
- 3 Sitting – 1 Cup of milk in room.
- If 2 say they have not drunk, Parishesanyaya - Law of exclusion.
- Excluded Jagrat, Svapna, Sushupti ,Marana... Moorcha must be 5th - other than 4.
- Vedanta accepts only 4 Avastas.

Other States :

- Hypnotic state, sleep walking, sleep talking (Somnambulism), Madness, Samadhi... not separate Avasta.
- Samadhi not separate Avasta, Samadhi only in yoga Shastra.
- In yoga, Samadhi given prominence Chitti Vritti Nirodha - State of absolute thoughtlessness.
- Shiptam, Moodam, Vikshiptam, Ekagram, Niruddham - (final thoughtless state - Highest state in yoga - Chitta Vritti Nirodha).
- Samadhi - Adopted in Vedanta but Vyasa does not give separate status.
- No utility given to Samadhi.

a) 1st theory of Samadhi :

- Only in thoughtless state, develop power of intuition, with which they can directly apprehend truth.
- Direct awareness of Brahman, scriptures - Academic knowledge, Samadhi compulsory for direct apprehension.

b) 2nd Theory :

- Only is Samadhi, one can enjoy Jeevan Mukti Avasta, which is constant experience of Brahman Ananda which requires mind abiding in Brahman.
- Mind abides in Brahman only when mind is thoughtless.
- Thoughtless possible only when you end all transactions.

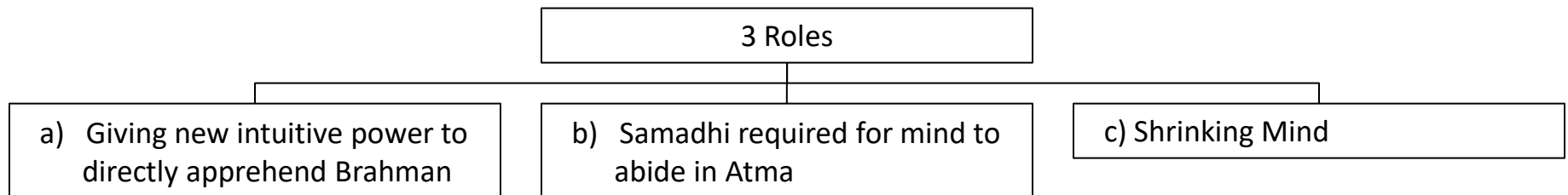
- Abide in Brahman and drink Amruta Ananda.
- Brahmavit, Varishta Avastha, Variyan, Dead to world. Birds grow nest in beard - No hunger thirst known.
- Samadhi compulsory for Jeevan Mukti.

c) 3rd Theory :

- Moksha possible only when mind is destroyed. Without Mano Nasha - Moksha impossible.
- Mind continues to exist till fuel and nourishment exists, till Vasanas are there.
- Vasana Kshaya has to take place, mind gets emaciated, like death from starvation.
- Not feed mind with fresh Vasanas, remaining in Samadhi assists in shrinking of mind.
- Intensity of shrinking proportional to intensity of Samadhi and duration of Samadhi sessions.
- Lord will occupy heart of such people and guide his actions.
- Samadhi as separate state, thoughtless state, attributing different roles not stated by Vyasa.

Vedanta :

- Gita - 6th Chapter
- Mandukya.. - Samadhi not thoughtless state as in Yoga Shastra and playing 3 Roles.



- If special intuition, Vyasa should have included as 7th Pramanam in Shastra.
- Only 6 Sources as Pramanam, Shastra accept Sravanatmaka Tuition.

b) Abidance in Mind :

- Not accepted - Everything in creation Abides in Atma.
- Atma not chair - You have to go sit at particular time.
- All pervading, abiding ever in Chaitanyam, Nothing can go outside Atma.
- Whether mind is thoughtful or thoughtless, abides in Atma.
- Wave born of water, exists in water, goes back to water, thoughtless state not required to abide in Brahman.

c) Shrinking Mind Like :

- Radiation therapy to treat Tumor, Mithya Vastu need not be shrunk gradually.
- Rope snake need not gradually go in sessions of rope meditation.
- Know there is no snake, yoga believes in reality of mind.
- One who does not accept Mithya mind will require, Samadhi sessions of shrinking.

Mandukya Upanishad – Introduction :

मनसो निग्रहायत्तमभयं सर्वयोगिना(णा)म् ।
दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥ ४० ॥

manaso nigrahāyattamabhayaṃ sarvayoginā(ṇā)m |
duḥkhakṣayaḥ prabodhaścāpyakṣayā śāntireva ca || 40 ||

Yogi-s who do not follow the path of knowledge as declared in this Karika depend upon the control of their Mind for fearlessness and destruction of misery, and also the knowledge of the self eternal peace. [3 – K – 40]

- Gaudapada Differentiates.
- Yoga and Vedanta.

Yoga	Vedanta
- Mind not Mithya	<ul style="list-style-type: none"> - Aham Satyam Jagat (Including Mind) Mithya - Wake Up to the fact - Wake up to the knowledge of Vedas - No Shrinking Business required

- Samadhi as thoughtless exclusive, state talked in yoga and Vedanta.

Samadhi in Vedanta :

- Thoughtful state of mind, Mind entertains thought

Nirvana Shatakam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||1||

Neither am I the Mind nor Intelligence or Ego, Neither am I the organs of Hearing (Ears), nor that of Tasting (Tongue), Smelling (Nose) or Seeing (Eyes), Neither am I the Sky, nor the Earth, Neither the Fire nor the Air, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva , The Ever Pure Blissful Consciousness. [Verse 1]

- Vedanta Akara Vritti involved.
- Entertain Vritti, dwell upon teaching.
- Exclude all other distractions and be absorbed in Vedantic teaching is Samadhi.
- Absorbed in Sravanam is Samadhi, absorbed in words dealing with truth, Shastra is Samadhi.
- Writing notes, walking, talking is Samadhi, not only in meditation.
- Thoughts based on Pramanam are involved.
- Person is Pramata, knower, included in Jagrat, intensely absorbed in thinking of Vedanta.

- We also get absorbed in business, son, money...
- Samadhi is Jagrat only, not separate state, Samadhi is not given great importance in Vedanta.
- Absorption accepted in Vedanta and included in Jagrat.

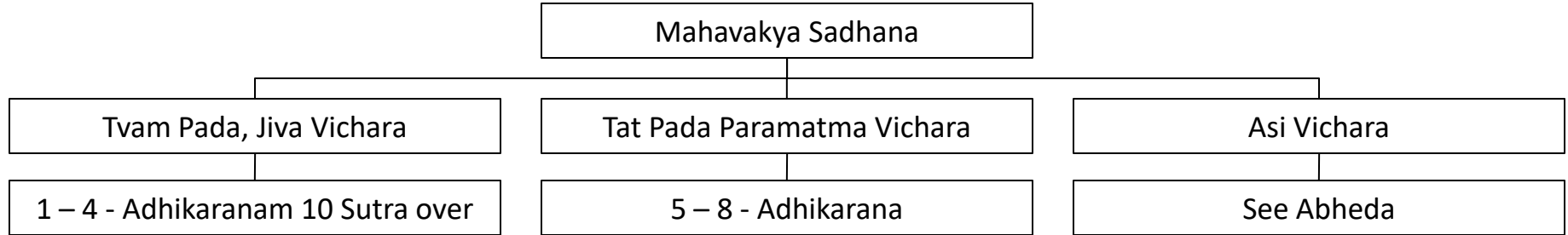
Gita :

शनैः शनैरुपरमेष्ठुद्धा धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किं चिदपि चिन्तयेत् ॥ ६-२५ ॥

Little by little, let him attain quietude by the intellect held in firmness; having made the mind established in the self, let him not think of anything. [Chapter 6 – Verse 25]

Kritva :

- Absorbed in thought, Aham Atma Asmi.
- Na Kinchit Api Chintayet, confused people think as thoughtless state.
- Sutra 10 - Avasta Vichara over.



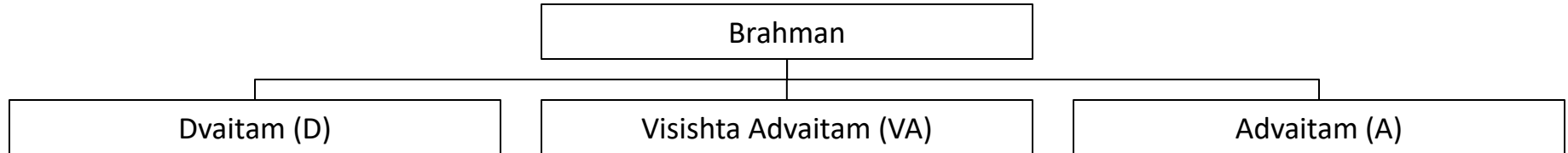
- Established Jiva not Avasta Traya Visishtaha but Avasta Traya Sakshi.
- Visishtaha – Means Hooked, Samsari. Sakshi, Unhooked, one with Paramatma.

Sadhana	Sadhyam
- Vichara	- Aikya Jnanam - Destination

- Jiva and Paramatma – Both given equal importance, 4 Adhikaranam's each.
- 5th Adhikaranam.

General Introduction :

- Ubayadhi Linga Adhikaranam
- 11 Sutras (11 – 21)
- Very important Chapter. Is Brahman Saguna or Nirguna or Both.



- All 3 Write commentary on Brahma Sutra, All accept Vyasa.

Saguna Nature	Nirguna Nature
<ul style="list-style-type: none">- Lower Order of Reality- Mithya- Ultimate according to Visishta Advaitam	<ul style="list-style-type: none">- Higher Order- Satyam- Not accepted by Visishta Advaitam- According to Visishta Advaitam, Nirguna does not exist

Sutra 11 :

न स्थानतोऽपि
परस्योभयलिङ्गं सर्वत्र हि ।

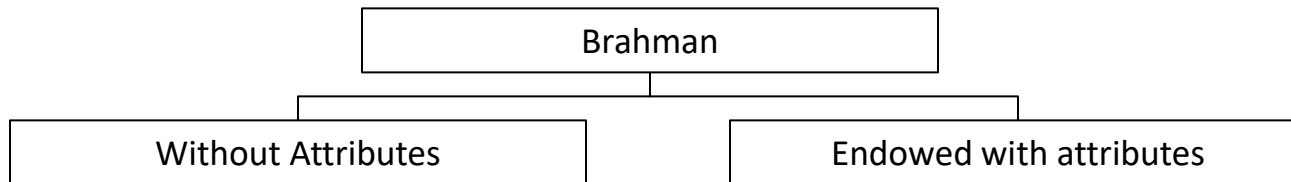
Na sthanato'pi
parasyobhayalingam sarvatra hi

Not on account of (difference of) place also two-fold characteristics can belong to the Highest; for everywhere (scripture teaches It to be without any difference). [3 – 2 – 11]

- Tvam Pada Lakshyartha is stepping stone for Mahavakya Aikya Jnanam.
- Vachyartha – Visishta Avasta Trayam.
- Lakshyartha Sakshi Chaitanyam, Ubaya Lingadhi Adhikaranam.

General Introduction :

- Is Brahman Sagunam or Nirgunam?
- Confusion is there because of Saguna, Nirguna Vakyams.



Visishta Advaitin Resolution :

- a) No contradiction at all, dissolve the problem
- b) No Vyavaharika, Paramartika Drishti at all times Brahman is Sagunam only.
- c) In Moksha Avasta also, Jiva and Brahman - Saguna Only.

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।

karmadhyaksah sarvabhutadhipasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

Lalita Sahasranamam :

निर्लेपा निर्मला नित्या निराकारा निराकुला
निर्गुणा निष्कला शान्ता निष्कामा निरुपप्लवा ॥

Nirlepa nirmala nitya nirakara nirakula

Nirguna nishkala shanta nishkama nirupaplava

Who is free from all affectations of external contacts. Who is free from all impurities. Who is eternal. Who is not limited to and by any form. Who is never agitated. Who is beyond the three Gunas of Prakrti – Sattva, Rajas and Tamas. Who is the Partless Unitary Whole. Who is ever serene. Who is free from desires. Who is free from afflictions. [Verse 44]

What is Nirgunam in Upanishad?

- Not ultimate Brahman but Dushta Guna Rahita Brahman.
- Brahman free from all negative attributes, all Kalyana Gunas.
- No Akalyana Guna, Sakala Kalayana Guna Yuktam Brahman.
- Nirgunam Brahman is Shuddham, Guna = Saguna Brahman.
- No Saguna, Nirguna contradiction, Nirguna not required.

Don't have to bring in :

- Mithya, Moola Avidya, Vyavaharika, Paramartika Bheda, and don't say knowledge is means of liberation, because there is no Nirguna Brahman.
- Adhyasa not required, Jnanena Moksha not required.

आत्मवित शोकं तरति, ब्रह्म वित परम आप्नोति ।

Atmavit shokam tarati, brahmavit param apnoti

The knower of the self (not as an object) crosses (the ocean of) sorrow. The knower (again not as an object) of Brahman gains the highest end.

- Not Brahman Jnanena Moksha, Vith – Means Brahman Upasanena Moksha.
- Practice 32 Upasanas mentioned go through Shukla Gathi, Reach Vaikunta.

Crucial Foundation :

- No Nirguna Brahman.

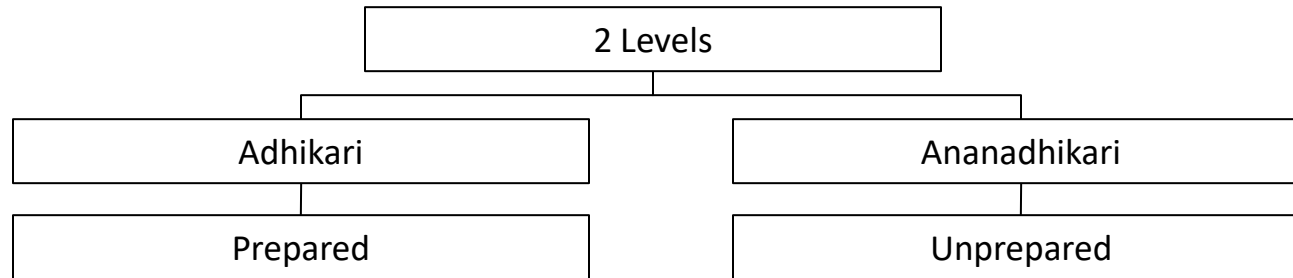
Advaitin has Problem :

- Accepts Nirguna Brahman, not Shuddham Guna.
- Shuddham, Ashudham, Ubaya Rahitam Brahman.
- Kalyana, Akalyana, Ubaya Guna Rahitam Brahman.
- Punya Papam Rahitam Brahman.
- Advaitin accepts both Saguna and Nirguna Vakyams.

How to reconcile Saguna :

- Nirguna is topic of this Adhikaranam with 11 sutras.
- Bird's eye view of 11 sutras.

- 1) Saguna, Nirguna features can't co exist. Brahman can't have Sagunam and Nirgunam features.
- 2) Opposite attributes can't belong to one and Same substance.
- 3) Take only one as intrinsic nature - One dislodged, knocked off.
- 4) Vedanta teaching for 2 levels of Adhikaris.



- 5) Upanishad reveals only Nirgunam Brahman nothing to do with Sagunam Brahman.
 - Consistently, systematically reveals Nirgunam Brahman.
 - Central teaching Nirgunam Brahman.

Lecture 256

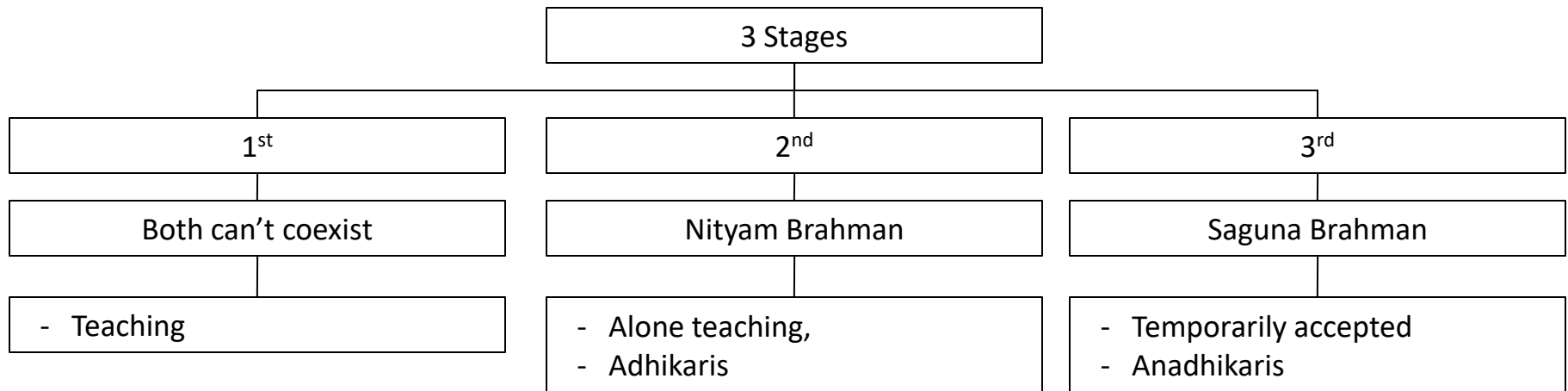
- Upanishads reveal Nirgunam Brahman directly and dismisses Saguna Brahman, Negates Saguna Brahman.
- This is 1st stage of development, Teaches Nirguna Brahman and negates Saguna Brahman.

2nd Stage :

- Upanishad Accepts Saguna Brahman also for lower level as Vyavaharika Satyam, Saguna Brahman = Mithya = to be negated later.
- Saguna Brahman accepted temporarily for Anadhikaris, Avastayam Avidya Avastayam.
- Saguna Brahman alone accepted at that level, It is alone useful for getting eligibility.
- Nirguna Brahman can't help me in getting eligibility.
- It is not even object of prayer, Can't pray to Nirguna Brahman can't meditate on Nirguna Brahman.
- For Sadhana Chatushtaya Sampatti - Sidyartham, Saguna Brahman Upasana helps.

Mandukya – 3rd Chapter – Beginning :

- Those in Saguna Brahman are Kripanah unfortunate



General Analysis : 1st Sutra :

- a) Nirguna and Saguna Svarupam together can't belong to Brahman.
- Brahman not combination of Saguna and Nirguna Svarupa.
- Saguna and Nirguna not properties coming alternatively.
- Not 1st Nirguna-Existed, Next – may come.
- Brahman became Sagunam, started scrubbing Maya , becomes Brahman again.

Example :

- Water – Hot – Cold – Hot alternating.
- Brahman can't have 2 Svarupam in alternating manner.

Next possibility :

- Can't they co-exist, as combination?
- Ubaya lingam = Combination
- Ubaya Svarupam = Combination

Why they can't coexist?

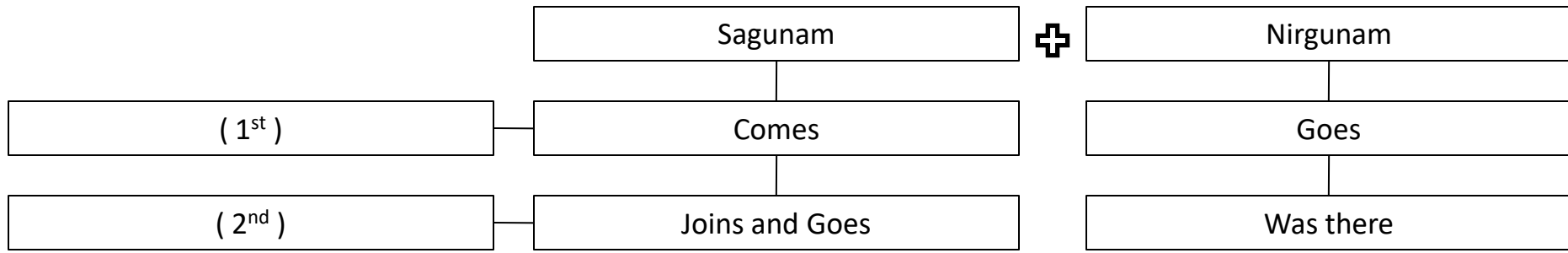
- Opposite attributes can't be together.

Example :

- Short / Tall / Fat / Thin - Can't combine.
- Short / Fat / Thin / Tall - Co existence possible.

Conclusion :

- Brahman should have one intrinsic permanent nature = Nirgunam.
- Sagunam can't be displaced and then Nirgunam comes.
- Sagunam can't be added to Nirgunam.



Conclusion :

- One nature permanent - Nirgunam .

In all Upanishads :

- Main definition of Brahman is Nirguna.

a) Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah || 6 ||

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

b) Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

(3) The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.

- Brahman not accessible to any sense organ.

- If Brahman had attributes like color sound, it could have been object of sense organs.

c) Katho Upanishad :

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

yastvavijñānavānbhavatyayuktena manasā sadā |
tasyendriyāṇyavaśyāni duṣṭāśvā iva sārathēḥ || 5 ||

One who is always of unrestrained mind and devoid of right understanding, his sense –organs become uncontrollable like the vicious horses of a charioteer. [1 – 3 – 5]

- Not casually mentioned,

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- Gradually built-up, Brahman doesn't have Shabda, Sparsha...

d) Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca |
evaṁ veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23]

- When 5 elements themselves are not there, no question of Gunas.
- Shabda Gunas borrowed from Pancha Butas, Upanishad negates 5 Butams.

e) Taittiriya Upanishad :

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisha etasminnadrshye'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisha etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,
tadapyesa sloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

f) Mandukya Upanishad :

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised.
[Mantra 7]

स होवाच, पतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti,
asthūlam, anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam,
atamaḥ, avāyva anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam,
aśrotram, avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram,
anantaram, abāhyam; na tad aśnāti kiṁ cana, na tad aśnāti kaś cana || 8 ||

He said : O Gargi, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [III – VIII – 8]

- All as – negations.

h) Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti || 1 ||

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1]

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः
स एवेदं सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्ठादहं
पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति १

Sa evadhastatsa uparistatsa pascatsa purastatsa daksinatah sa uttaratah
sa evedam sarvamityathato'hankaradesa evahamevadhadahamuparistadaham
pascadaham purastadaham daksinato'hamuttarato'hameve-dam sarvamiti || 1 ||

That bhuma is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhuma. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 – 25 – 1]

- No hearing, smelling.
- Uniformly all Upanishads talk of Nirguna Brahman which alone is Brahman's nature - Not attribute.

Word analysis :

a) Parasya Na :

- Brahman does not possess Ubaya lingam - 2 types of nature Sagunam and Nirgunam by itself.

b) Api Sthanataha :

- Or even due to its location.

c) Tatra hi :

- It is revealed, Uniformly everywhere as Nirgunam Brahman.

Significance :

a) Na Sthanaha Api :

- Because of particular location, Brahman does not get attributes of location.
- Can't say it borrows attributes from location.

See Madhu Brahmana :

- Brahman located in Prithvi, Vayu, Jalam, every object – Micro and Macro.

इयं पृथिवी सर्वेषां भूतानाम् मधु, अस्यायं पृथिव्यै सर्वाणि
भूतानि मधु; यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः
पुरुषः, यश्चायमध्यात्मं शरीरस्तेजोमयोऽमृतमयः
पुरुषः, अयमेव स योऽयमात्मा;
इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ १ ॥

iyam pṛthivī sarveṣāṃ bhūtānām madhu,
asyai pṛthivyai sarvāṇi bhūtāni madhu; yaścāyamasyām
pṛthivyām tejomayo'mṛtamayaḥ puruṣaḥ,
yascāyamadhyātmam śārīrastejomayo'mṛtamayaḥ puruṣaḥ,
ayameva sa yo'yamātmā; idamamṛtam, idaṃ brahma, idaṃ sarvam || 1 ||

This earth is (like) honey to all beings, and all beings are (like) honey to this earth. (the same with) the shining immortal being who is in this earth, and the shining, immortal, corporeal being in the body. (These four) are but this self. This (self-knowledge is (The means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (The Means of becoming) all. [2 – 5 - 1]

- Brahman is in Prithvi but is described as Tejo mayo Amrutaya Purusha.
- Still it is pure Chaitanya Svarupam only but not affected by Gunas of Prithvi.
- Uniform description in Prithvi or Jalam .
- If Brahman is borrowing attributes, description should have changed.
- Brahman does not become sound, form, colour, smell, touch.
- Brahman does not take attributes of location always Nirgunam.
- If Brahman is located in the mind, in Punya Papa Yukta Antakaranam, it has no association , Sangha, with them.
- Location does not influence Nirguna Svarupam of Brahman.
- Brahman is neither originally attributed or gets attributes through contact.

b) Parasya :

- Panam Brahman or Paramatma.

c) Ubaya lingam – Svapna NA :

- Combination of Saguna and Nirguna is not there in Brahman.
- Therefore it can have only one Nirguna Svarupa.

Why chose Nirgunam over Sagunam?

- Uniformity, consistently at time of culmination in Upanishads, it is said that it is Nirgunam.
- Nirguna Brahman Sarva Vai Sahi Sanesu Upanishadsu Nirupadhyate.

d) Iti :

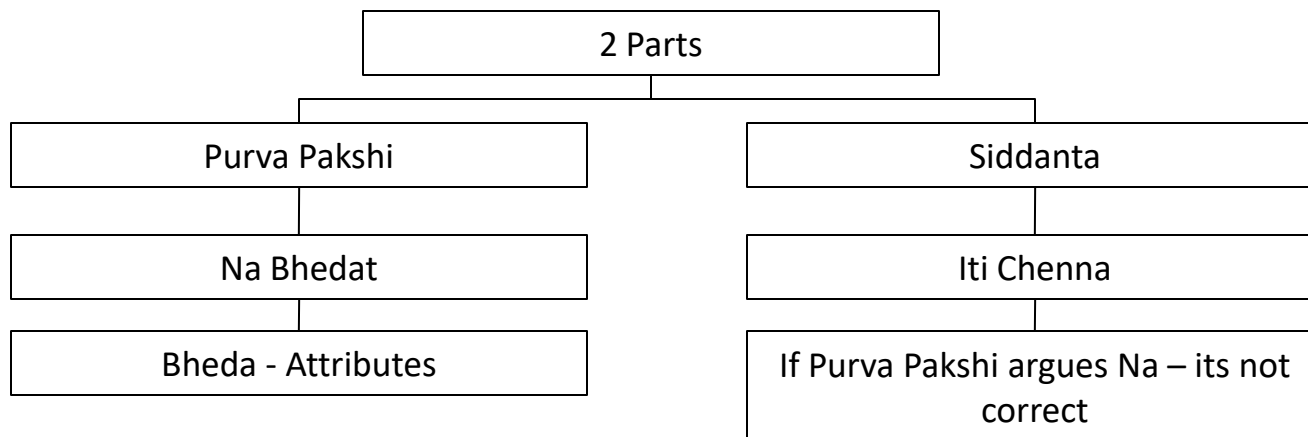
- For continuing.

Sutra 12 :

न भेदादिति चेन्न प्रत्येकमतद्वचनात् ।

Na bhedaditi chenna pratyekamatadvachanat

If it be said that it is not so on account of difference (being taught in the scriptures), we reply that it is not so, because with reference to each (such form), the Sruti declares the opposite of that. [3 – 2 – 12]



Purva Pakshi :

- Claims Upanishad talking about attributes also .
- How dare you say ,its talking Nirguna, you have selective amnesia.

Chandogyo Upanishad :

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः
सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः २

**Manomayah pranasariro bharupah satyasankalpa
akasatma sarva-karma sarva-kamah sarva-gandhah
sarva-rasah sarvam idam abhyatto 'vaky anadarah.**

He is controlled by the mind [i.e., his mind decides what he should and should not do] He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All Odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

- Therefore your conclusion not correct.
- How Brahman gets all Rasa and Gandha?

Purva Pakshi :

- When Brahman associated with Bumi, will have Gandhas.
- In the Jalam – Rasanam, in the Agni – Rupam, Therefore, Brahman = Sagunam.

Vyasa :

a) Upanishad never accepts that nature :

Brihadaranyaka Upanishad :

इयं पृथिवी सर्वेषां भूतानाम् मधु, अस्यै पृथिव्यै सर्वाणि
भूतानि मधुः यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः
पुरुषः, यश्चायमध्यात्मं शरीरस्तेजोमयोऽमृतमयः
पुरुषः, अयमेव स योऽयमात्मा;
इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ १ ॥

iyam pṛthivī sarveṣāṃ bhūtānām madhu,
asyai pṛthivyai sarvaṇi bhūtāni madhu; yaścāyamasyām
pṛthivyām tejomayo'mṛtamayaḥ puruṣaḥ,
yascāyamadhyātmam śārīrastejomayo'mṛtamayaḥ puruṣaḥ,
ayameva sa yo'yamātmā; idamamṛtam, idaṃ brahma, idaṃ sarvam || 1 ||

This earth is (like) honey to all beings, and all beings are (like) honey to this earth. (the same with) the shining immortal being who is in this earth, and the shining, immortal, corporeal being in the body. (These four) are but this self. This (self-knowledge is (The means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (The Means of becoming) all. [2 – 5 - 1]

b) Iti Chet :

- If this is your conclusion, Brahman does not take attributes of anything.
- Uniformly Tejo Mayaha... Chaitanya Svarupam only.
- Other than Chaitanyam, it doesn't have any attribute at all.

Word Meaning :

a) Bhedat - Purva Pakshi :

- Since attributes are also mentioned.

b) Siddantin - Na :

- If this is your conclusion, it is wrong.

c) Atad vachanat :

- Because Attributeless Brahman is revealed.

d) Pratekam :

- In each location.

Significance :

a) Bhedat :

- Because of attributes also mentioned in Sruti, Says Purva Pakshi

Chandogyo Upanishad : Chapter 3 – 14 - 2

- Brahman has smell, taste, form, colour

b) Na :

- Advaitin position is wrong.

c) Iti Chenna :

- If this is your argument, you are wrong.

d) Atat Vachanat :

- Go to Madhu Brahmanam – Chapter 2 – 5
- Even though Brahman located in Prithvi, it does not have attributes of Prithvi because.

Brihadaranyaka Upanishad :

इयं पृथिवी सर्वेषां भूतानाम् मधु, अस्यै पृथिव्यै सर्वाणि
भूतानि मधुः यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः
पुरुषः, यस्चायमध्यात्मं शरीरस्तेजोमयोऽमृतमयः
पुरुषः, अयमेव स योऽयमात्मा;
इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ १ ॥

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asyai pṛthivyai sarvāṇi bhūtāni madhu; yaścāyamasyām
pṛthivyām tejomayo'mṛtamayaḥ puruṣaḥ,
yascāyamadhyātmam śārīrastejomayo'mṛtamayaḥ puruṣaḥ,
ayameva sa yo'yamātmā; idamamṛtam, idaṃ brahma, idaṃ sarvam || 1 ||

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Atatu :

- Tatu = Attributes = That, Atatu = Non – That - Attributeless
- Sarvagandaha – Sarva Rasaha – Atad = Nirgunam Brahman.

e) Vachanat :

- Mentioned, revealed, Nirguna Brahman alone revealed, even though it is located in the Prithvi, Jalam.
- Does not become Sagunam because of context.

f) Pratekam :

- In each location, Madhu Brahmana - 13-14 locations Aditya, lightning, thunder, space, water, Satyam.

Sutra 13 :

अपि चैवमेके ।

Api chaivameke

Moreover some (teach) thus. [3 – 2 – 13]

General Analysis :

- Siddantin in trouble, Upanishad has said Brahman is with taste, smell etc – Purva Pakshi.

Siddantin :

- 14 Times Tejo Mayo Amrutaha Purushaha.

Purva Pakshi: Holds to : Chandogyo Upanishad :

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः
सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः २

Manomayah pranasariro bharupah satyasankalpa
akasatma sarva-karma sarva-kamah sarva-gandhah
sarva-rasah sarvam idam abhyatto 'vaky anadarah.

He is controlled by the mind [i.e., his mind decides what he should and should not do] He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All Odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

- Brahman is Sagunam.
- Siddantin holds to Madhu Brahmana both have Sruti support – Which to hold and take.

Vyasa :

- Nirguna – Level is for higher level of Adhikaris.
- Nirguna retained, Saguna – Knocked off, Upanishad negates Saguna.
- Upanishad knock off Saguna in Katho Upanishad : Chapter 2 – 1 – 11.

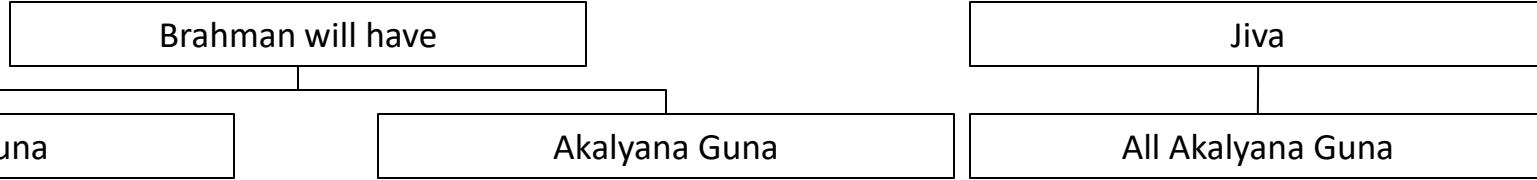
Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- No plurality at all, no difference in Brahman at all.
- Present tense used – Not only during Pralayam.
- If Brahman is Sagunam, differences will be there because of properties they will be prominent.



- Internal Svagata Bheda.
- Difference between Jivatma / Paramatma – Will continues in Brahman no Moksha.

Chandogyo Upanishad :

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः
सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २ ॥

Manomayah pranasariro bharupah satyasankalpa
akasatma sarvakarma sarvakamah sarvagandhah
sarvarasah sarvamidamabhyatto'vakyanadarah ॥ 2 ॥

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His Self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

- Also brings differences in Brahman. Sajatiya, Vijatiya, Svagata Bheda will be in Brahman.

Upanishad Says :

- Naha Na Na Asti – No Bheda in Nirguna alone, Nana can be negated.

Also in Buma Vidya : Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti II 1 II

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1]

Also Upanishad Threatens :

- If you see difference, it is Mritya death.

Katho Upanishad :

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yade-veha tad-amutra, yadamutra tadan-viha,
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati II 10 II

What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – I – 10]

- Yama will swallow – Butchandi.
- Nirguna alone is for Adhikari, if not ready, keep Saguna.

Word Analysis :

a) Api Cha :

- Moreover

b) Eke :

- Some Upanishads teach Nirgunam.

c) Evam :

- In this manner, by negating attributes.

Significance :

a) Api Cha :

- Moreover, Upanishad seemingly contradicts with Saguna and Nirguna.
- Later Upanishad solves by dropping, negating Saguna and retaining Nirguna.
- Negating of Saguna is by saying it is Mithya, Yatu Badyam, Tatu Mithya.
- Whatever is negated is Mithya, lower order of reality. What is Mithya – Reject.

b) Eke :

- Most Upanishads negate Saguna, in some not Explicitly said.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

c) Evam :

- In this manner, Nirgunam alone exist.

- Saguna has to be negated - Katho Upanishad : Chapter 2 – 1 – 11.

Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यं, नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

manasaivānudraṣṭavyaṃ, neha nānāsti kiṃcana |
mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati || 19 ||

Through the mind alone (it) is to be realised. There Is no difference whatsoever in it. He goes from death, who sees difference, as it were, in it. [4 – 4 – 19]

- Neha Na Na Asti Kinchana line in Brihadaranyaka Upanishad also.
- For Anadhikaris, negation of Saguna dangerous.
- Will drop Saguna and not understand Nirguna, Saguna is stepping stone , temporarily allowed for karma and Upasana.

Saguna	Nirguna
<ul style="list-style-type: none"> - Mithya - Sadhanam - Stopover Saguna, later 	<ul style="list-style-type: none"> - Satyam - Sadhyam - Realise Brahman.

Sutra 14 :

अरूपवदेव हि तत्प्रधानत्वात् ।

Arupavadeva hi tatpradhanatvat

Verily Brahman is only formless on account of that being the main purport (of all texts about Brahman). [3 – 2 – 14]

- 5th Adhikaranam - Ubaya Linga Adhikaranam.
- Important Adhikaranam - 11 sutras.
- Vyasa deals with nature of Brahman – Sagunam or Nirgunam – Attributed or Attributeless.
- Upanishad has both Saguna and Nirguna Vakyams.
- Brahman can't be both Sagunam and Nirgunam.
- Presence of one is rejection of other If Brahman is Sagunam, can't be Nirgunam.
- Ubaya Lingam Na Sambavati, there is only Sagunam Brahman no contradiction, according to Visishta Advaitin.

Advaitin :

- Only Nirgunam Brahman, no Sagunam Brahman.

Sutra – 1 – 3 :

- Upanishad resolved Nirguna Brahman alone. We ignore Saguna Vakyam.

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णं- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtle of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

Brihadaranyaka Upanishad :

स होवाच, पतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽचाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमचागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

*sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti,
asthūlam, anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam,
atamaḥ, avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam,
aśrotram, avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram,
anantaram, abāhyam; na tad aśnāti kiñ cana, na tad aśnāti kaś cana ॥ 8 ॥*

He said : O Gargi, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [III – VIII – 8]

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

*Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥*

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Inner body / Antaryami in Prithvi, Jalam, revealed as Brahman only, Madhu Brahman.

Brihadaranyaka Upanishad :

इयं पृथिवी सर्वेषां भूतानाम् मधु, अस्मै पृथिव्यै सर्वाणि
भूतानि मधु; यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः
पुरुषः, यश्चायमध्यात्मं शरीरस्तेजोमयोऽमृतमयः
पुरुषः, अयमेव स योऽयमात्मा;
इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ १ ॥

iyam pṛthivī sarveṣāṃ bhūtānām madhu,
asyai pṛthivyai sarvāṇi bhūtāni madhu; yaścāyamasyām
pṛthivyām tejomayo'mṛtamayaḥ puruṣaḥ,
yascāyamadhyātmaṃ śārīrastejomayo'mṛtamayaḥ puruṣaḥ,
ayameva sa yo'yamātmā; idamamṛtam, idaṃ brahma, idaṃ sarvam || 1 ||

This earth is (like) honey to all beings, and all beings are (like) honey to this earth. (the same with) the shining immortal being who is in this earth, and the shining, immortal, corporeal being in the body. (These four) are but this self. This (self-knowledge is (The means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (The Means of becoming) all. [2 – 5 - 1]

- Whether world is there or not, Brahman is Nirgunam as revealed by Upanishad.
- Positively Sruti negates attributes.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [11 – 1 – 11]

- By negating plurality, it negates attributes.
- Where attributes are there, plurality comes - How?

a) - In Brahman itself Saguna / Nirguna Bheda

b) Jiva with inferior attributes, will be different from Paramatma, endowed with superior attributes.

- With attributes, there will be Tara Tamyam, Sajitaya – Vijatiya – Svagata Bheda.
- By negating plurality proved.

Katho Upanishad :

- Chapter 2 – 1 – 11 – Brahman Nirgunam only – No Saguna Brahman. Last class till here.

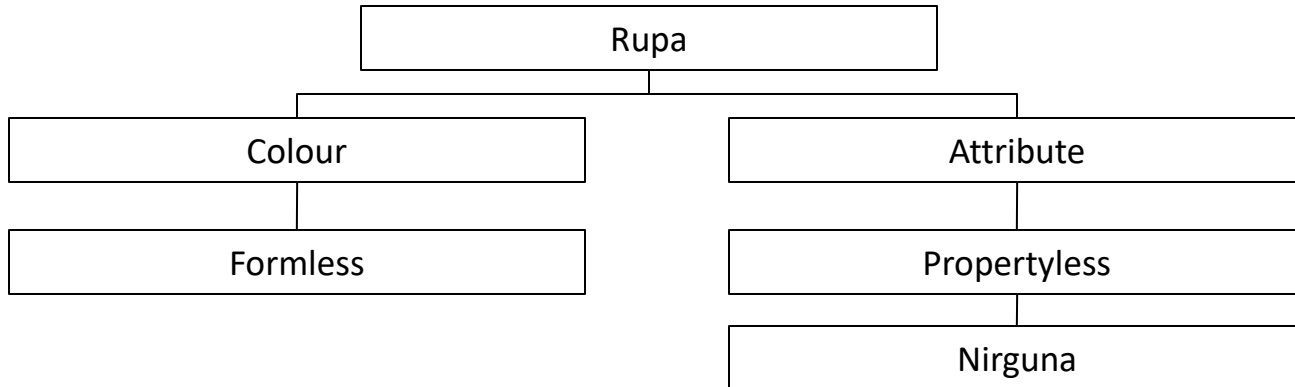
Sutra 14 :

अरूपवदेव हि तत्प्रधानत्वात् ।

Arupavadeva hi tatpradhanatvat

Verily Brahman is only formless on account of that being the main purport (of all texts about Brahman). [3 – 2 – 14]

- Reinforcement of conclusion, arrived in Sutra – 13
- Brahman has to be understood as Arupatvat.



- Brahman = Nirguna = Central teaching of Upanishad.
- Upanishad not to teach Saguna, Bheda but to teach Nirguna – Abheda.
- As in Samanvaya Adhyaya... Analysis of entire Upanishad = Samanvaya.

Important Argument :

- To teach division, Saguna Vastu, Veda not required.
- Paurusheya Vishaya with instrument known. Science and Pratyaksha arrive at division, Vedas not required.
- Mandukya - 3rd Chapter - Discusses this.
- Pradhana = Tatparya vastu. Accept Nirguna as truth of Brahman.

General Analysis :

a) Arupatvat – Eva – Hi :

- Brahman is indeed Attributeless Tat Pradhanatvat.
- Since it is central teaching of Upanishad.

Significance :

a) Arupavatu :

- Rupam = Any attribute, Rupayate Anena iti.. Endowed with Attributes.
- Arupavatu : Not endowed with attribute = Nirguna Brahman.

b) Eva Hi :

- Gives emphasis, certainly doubtlessly, logically.

What is reasoning?

c) Tat Pradhanatvat :

Tat	Pradhanatvat
<ul style="list-style-type: none"> - Arupatvat - Nirgunam Brahman - Bahuvrihi 	<ul style="list-style-type: none"> - Tat Paryam - Central teaching of Upanishad

- There is no Saguna Brahman at all.

प्रकाशवच्चावैयर्थ्यात् ।

Prakasavacchavaiyarthyat

And as light (assumes forms as it were by its contact with things possessing form, so does Brahman take form in connection with Upadhis or limiting adjuncts), because (texts which ascribe form to Brahman) are not meaningless. [3 – 2 – 15]

General introduction :

- Shankara concludes 1st Part of discussion.
- Nirguna Brahman alone is there.
- Brahman compared to light, consciousness principle, Chaitanyam, Prakasha.
- Not source of light, solar disc, tube light.

Prakasha :

- Prakasha formless light which spreads over object and illumines object.
- Sun far away with disc form. Sunlight spreads Earthless, formless Prakasha.
- Intimately associated with every object but does not, take attribute of any object.
- When it spreads over any object it does not take dirt, smell, wetness of objects.
- Light is Asanga. It is incapable of taking attributes.
- Chaitanyam, was, is will be Nirgunam.

Mandukya Upanishad :

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

na kascij-jayate jivah sambhavo-'sya na vidyate I
etat-tad-uttamam satyam yatra kincin-na jayate II 48 II

No Jiva – the ego-centric separative creatures – is ever born. There does not exist any cause (which can produce them as its effect). This (Brahman) is that highest Truth where nothing is ever born. [III – K – 48]

- Nirgunam Advaitam was, is will be.

1st Part of Development :

- Sruti consistently teaches Nirgunam Brahman.
- How you reconcile Saguna Sruti Vakyam?

Chandogyo Upanishad : (See 1st Sutra of this Adhi Reference)

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः
सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २ ॥

Manomayah pranasariro bharupah satyasankalpa
akasatma sarvakarma sarvakamah sarvagandhah
sarvarasah sarvamidamabhyatto'vakyanadarah ॥ 2 ॥

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His Self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

- Brahman has all smells.
- Yata Jivat Manaha Sagunat, Adhyastam bavati.. Atmanaha Sagunatvam Adhyasa Eva bavati.
- Saguna Brahman is Misconception in ignorant Mind, 1st point to be noted.

Question :

- Is the Sruti ignorant? Wise?
- Why, how, it talks about Saguna Brahman.
- Upanishad temporarily accepts mistakes, misconceptions of ignorance.
- Misconceptions have utility, Vaiyartatvat.
- Misconception useful for ignorant to be Adhikari.
- Ignorant person has to remove misconception.
- Keeps your doubts, questions.

Who created God ? How rain comes ?

- Indira's elephant takes water from heaven and Sprays = Rain - To a child.

He can't understand :

- Evaporation, clouds, travel, rain- explained later.
- Everybody not ready to know Nirvisesha Brahman.
- Majority can't conceive, they have to be assisted . Sruti has compassion, if people talk of Saguna Brahman.

Karma Kanda :

- Devatas – Shantakaram, Upasana Kanda - replace rituals with Saguna Ishvara Dhyanam.

Keno :

- What is done Upasana - Not truth.
- Sagunam – Objectifiable. What is Objectifiable can't be truth.
- How to objectify Nirgunam? How to confirm its existence.
- You are that – Subject - Not object - You can't be objectified.

Can only claim :

- Aham Nirguna Asmi, matter to be claimed not objectified.
- Not for easy to accept. Don't look down on mind.

Pray to Lord :

- Reveal ultimate truth to me. Saguna Brahman misconception but useful.
- Saguna karma, Upasanas are for utilisation of misconception.
- Veda uses misconception of Ajnani, Anuvada Vakyam = Saguna Vakyam.
- Sruti deliberately accepts Anuvada Vakya's – Misconceptions, Upanishad knows that student does not know.
- Nirguna Vakyams are Pramana Vakyams.
- Start with Anuvada Saguna Vakyam, end with Pranana Bodhaka Rupa Vakyams – Nirguna Vakyams.

Last Question :

- Accept Karma Khanda / Upasana Khanda Saguna Brahman, Jnana Khanda - Nirguna Brahman.
- Veda talks of both Saguna and Nirguna By Ubaya lingam, having Saguna and Nirguna features.
- Karma Kanda puts to use Saguna Brahman and Jnana Kanda reveals Nirguna Brahman.
- Ubaya lingam Brahman – Brahman is both Sagunam and Nirgunam... of which Nirgunam is Satyam and Sagunam is Mithya.
- Because it is during Avidya Avasta.
- What is accepted during state of ignorance is called Mithya..
- Kalpita Guna, Mithya Guna, Satya Guna Svarupam Brahman.
- Can't say both Satyam or both Mithya.

Combination :

- Satya – Mithya...

Word Analysis :

a) Cha :

- Moreover

b) Prakasha Vatu :

- Brahman is comparable to light.

c) Avaiyartyat :

- Being purposeful, Saguna Brahman is also talked about.

Significance :

a) Prakasha Vatu Cha :

- Additional Argument.

Previous Argument :

a) Sruti consistently reveals Nirguna Brahman :

b) Sruti negates all attributes :

- Neha Na Na Asti Kinchana

Here:

- Sruti compares Chaitanyam to Prakasha.

Katho Upanishad :

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair bahya-dosaih,
Ekas-tatha sarva-bhut-antaratma na lipyate loka duhkkena bahyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world. [II – II – 11]

- Brahman can't take good and bad attributes of Maya, or of the world.
- Maya permanently resting in Brahman like Ardhanareshwara.
- Brahman and Maya inseparably together, Sattva / Rajas / Tamas – Of Maya can't go to Brahman Prakashavatu.
- That is its nature – Like light - Asangaha, Nirgunaha.

b) Cha :

- Conjunction, addition of 3rd argument.
- 1st step of teaching over.

2nd Step :

- Avaiartyat... reconciling part - How you reconcile Sagunam if it is misconception.
- How Sruti can support with elaborate description of Sagunam Brahman.

c) Size wise :

- Saguna portion more in Sruti.

d) Avaiyartyat : - Purposeful

- Vaiyartyam – Uselessness, Mritya – Useless.

Abstrat Noun :

- Vaiyarthyam – Uselessness, A Vaiyarthyanam – Purposeful, useful, Misconceptions – Useful.
- Sunrise, Sunset – Misconception put to use now.
- Earth is centre = Geocentric system, Geo = earth – In centre – All planets go around earth.
- Helio centric system – Sun – Doesn't rise – Set... Misconception.

Weather – Report :

- Sunrise – Anuvada Vakyam.
- Use deliberately with misconception = Vyavaharika Satyam.
- Sunrise has Practical utility. Misconception with practical utility.
- Vyavaharika Satyam = Emperical utility, = Emperical Reality.

Vedanta :

- Saguna Brahman of Karma Khanda / Upasana Khanda is Misconception with Emperical Utility.
- Therefore called Vyavaharika Satyam.
- Truth = Emperical utility – Sun does not Rise / Set.

Reality :

- No Sagunam Brahman.

Vedantin :

- No Krodha but Kripa – Continue Sadhana with Misconception.
- Avaiyarthyat – No Contradictions.

आह च तन्मात्रम् ।

Aha cha tanmatram

And (the Sruti) declares (that Brahman is) that (i.e., intelligence) only. [3 – 2 – 16]

- Aha Cha Tanmatram

Nirguna – Satyam	Saguna – Mithya
<ul style="list-style-type: none">- Nirguna – Satyam- Useless Paramartikam	<ul style="list-style-type: none">- Useful- Alone beautiful- Vyavaharikam

Reinforcement Sutra :

- Brahman = Chinmatram – Only Consciousness, without anything attached to it.
- Without any attributes, without world.

Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca ।
evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23]

- No Mind, No World.

Isavasya Upanishad :

स पर्यगाच्छुक्रमकायमव्रणम
अस्त्राविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः
अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

*Sa paryagac-chukram-akayam-avranam
asna-viragm suddham-apapa-viddham,
kavir-manisi paribhuh svayam-bhuh yatha-tathyatah
arthan-vyadadhac-chasva-tibhyah samabhyah [8]*

He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators). [Verse 8]

- No 3 Shariram, No 3 Prapancham.
- Only chin – Matram... Chid Eva Sat San Matra...
- Tatu Chit Eva, Anandaha. Ananda Matram - only that is there - No attributes.
- Iti Sruti...

Brihadaranyaka Upanishad :

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एव,
एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एव;
एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनयाष्यति,
न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

*sa yathā saindhavaghano'nantaro'bāhyaḥ
kṛtsno rasaghana eva, evaṃ
vā are'yamātmānantaro'bāhyaḥ kṛtsnaḥ
prajñānaghana eva; etebhyo bhūtebhyah
samutthāya tānyevānuvinayaṣyatiti,
na pretya saṃjñāstītyare bravīmīti hovāca yājñavalkyaḥ || 13 ||*

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the self without interior or exterior, entire, and pure intelligence alone. (The self) comes out (As a Separate) is destroyed with them. After attaining (This oneness) it has no more (Particular) Consciousness. This is what I say, my dear. So said yajnavalkya. [4 – 5 – 13]

- Laukika Drishtanta... Salt is Saltish all over... Nothing else.. Other than that.

- Brahman = Pragyana Ghana Eva... only pure consciousness, nothing inside / Outside.
- No Aantaraha, Na Bahyaha... No other substance - Negates even matter.
- Matter is misconception, difficult to swallow – Absent, doesn't matter Chaitanyam alone matters.
- Chaitanyam is neither substance or property / Attribute.

Is consciousness attribute or substance?

- If substance, accept attribute separate from it.
- If attribute, accept substance separate from it.
- Not willing to accept consciousness as separate substance / Attribute.
- Nis Samanya Visesham Brahman = Truth. Sat neither substance / Attribute.
- Neiyyika = 24 Dravyam, Guna, karma, Jati...

a) Cha :

- Moreover

b) Aaha :

- Sruti declares, states

c) Tanmatram:

- Brahman to be pure consciousness.

Significance :

a) Aaha – Cha :

- Sruti itself declares further.

b) Tanmatram :

- Tatu – Chit – Matram only.
- Only consciousness is there, no other substance.
- Consciousness not substance or attribute. Consciousness – Spiritual principle – Beyond Science.

Sutra 16 :

आह च तन्मात्रम् ।

Aha cha tanmatram

And (the Sruti) declares (that Brahman is) that (i.e., intelligence) only. [3 – 2 – 16]

Nirguna	Sagunam
Paratantram	Vyavaharikam

16th Sutra :

- Brahman Nirgunam according to Sruti.
- 41 Sutras in this Pada – Till Lecture 268
- 5th Adhikaranam – Ubaya Lingadhi Adhikaranam.

Topic :

- Is Brahman Sagunam or Nirgunam.
- Sruti talks about both. Opposite features can't exist together.

1st Stage :

- Brahman is Nirgunam only. Central theme of Upanishads
- Nirgunam Brahman alone is ultimate Truth.

2nd Stage :

- Vyasa comes down.
- Importance – Tatparyam for Nirgunam but Brahman Nirgunam also mentioned in Sruti.
- Saguna Brahman Unimportant.
- Arupa Deva – Tat Pradhanatvat, Nirguna alone is there, Saguna Brahman less important.

3rd Stage :

- Saguna – Acceptable as Mithya not reality like Nirgunam Brahman.

How he conveys it is Mithya?

Prakavatahcha :

- Light can't take attributes of any objects.
- Nirguna Brahman does not have, attributes neither does it gets attributes.
- Attached to attributes of objects – Shabda, Rupa.. Even though it Spreads over all objects like light.
- Useful in Stages of Spiritual Sadhana, useful in Avidya Avasta. At time of ignorance, he has to prepare mind.
- Then Saguna Brahman useful as Upasam,

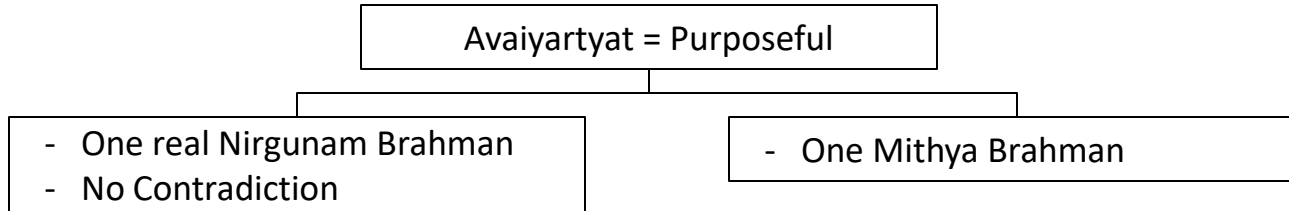
Then it says Sagunam useless :

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]



- Contradiction only if they belong to same order of reality.

Nirgunam	Sagunam
Paramartikam	Vyavaharikam

- Opposites can coexist if they belong to same order of reality.
- Light in Jagrat, Darkness in Svapna / Darkness in Room Bright in dream.

Both Can coexist :

- One is Vyavaharikam and other Pratibasikam.
- Similarly - Saguna Brahman – Vyavaharikam
- Nirguna Brahman – Paramartikam.

Sutra 16 :

आह च तन्मात्रम् ।

Aha cha tanmatram

And (the Sruti) declares (that Brahman is) that (i.e., intelligence) only. [3 – 2 – 16]

a) Aaha Cha Tanmatram :

- Chaitanya Matram. Does not have Shabda, Sparsha Guna.
- Sarvagyatvam, Sarva Ishvaravatvam belongs to Vyavaharika.

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Anyatra Dharma / Adharma → Good Attributes / Bad Attributes → Kalyana Guna / Akalyana Guna.
- It is Ateetam, Similarly Sarvagya – Alpagya Ateetam.
- Sarva eshvaratvam Ateetam / Alpa Ishvaratvam. Ateetam indicated by Tanmatram.

दर्शयति चाथो अपि स्मर्यते ।

Darsayati chatho api smaryate

And (the Sruti) declares (that Brahman is) that (i.e., intelligence) only. [3 – 2 – 16]

- Because Brahman is Nirgunam only, Sruti makes use of indirect method of revealing Brahman.
- Sruti can't use direct method, because attributes are not there.
- If attributes were there, Veda would have given brilliant description.

Indirect method :

- Nisheda Pramanam, negating every attribute.

a) Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः,
यथा पाण्डुवाविकम्, यथेन्द्रगोपः, यथाग्न्यर्चिः,
यथा पुण्डरीकम्, यथा सकृद्विद्युत्तमः;
सकृद्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवं वेद; अथात आदेशः
—नेति नेति, न ह्येतस्मादिति नेत्यन्यत्परमस्ति;
अथ नामधेयम्—सत्यस्य सत्यमिति; प्राणा वै सत्यम्,
तेषामेष सत्यम् ॥ ३ ॥ इति तृतीयं ब्राह्मणम् ॥

tasya haitasya puruṣasya rūpam |
yathā māhārajanam vāsaḥ, yathā pāṇḍvāvikam,
yathendragopaḥ, yathāgnyarciḥ,
yathā puṇḍarīkam, yathā sakṛdvidyuttam;
sakṛdvidyutteva ha vā asya śrīrbhavati ya evaṁ veda;
athāta ādeśaḥ—neti neti, na hyetasmāditi
netyanyatparamasti; atha nāmadheyam
—satyasya satyamiti; prāṇā vai satyam,
teṣāmeṣa satyam || 3 || iti tṛtīyaṁ brāhmaṇam ||

The form of that 'Being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (Scarlet) insect called indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendor like a flash of lightning. Now therefore the description (Of Brahman) : 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now its name: 'The truth of truth.' The vital force is truth, and it is the truth of that. [2 - 3 - 6]

- 3 - 4 Times Vakyam repeated. What you can conceive of is attribute.

Idea :

- It is - Isness is not non existence, intellectual concept conceives of Asti and opposite concept Nasti.

b) Gita :

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३-१३ ॥

I will declare that which has to be “Known,” knowing which one attains to immortality-the Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 – Verse 13]

- Brahman can't be sat / Asat which are Emperical relative concepts.
- Asti Nasti, Asti Nasti... Va Punah Talastiro Vabavati, Avato Eva balisha.
- Immature use concept to describe Brahman.
- Brahman not under category of known / Unknown. Knownness, Unknownness.
- No Attribute to Brahman, Sruti revealed by method of negation.

c) Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षते ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimomo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

(3) The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

How it can be then Known?

d) Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vaco nivartante aprapya manasa saha I

anandam brahmano vidvan na bibheti kutascaneti II 1 II

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything. [II – IX – 1]

Ultimate Question :

Isn't Nirgunam a Gunam ? No

- Vedanta interested to use Nirgunam, because others use Sagunam, and he has to negate Sagunam.
- When Saguna concept dropped, we will drop word Nirguna also.
- We will retain as long as you hold to Sagunam.

What can you call It :

- a) Yato Vacho...Taittiriya Upanishad - [2 – 9 – 1]
- b) Dakshinamurthy Stotram :

मौनव्याख्या प्रकटित परब्रह्मतत्त्वं युवानं
वर्षिष्ठांते वसद् ऋषिगणैः आवृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलित चिन्मुद्रमानन्दमूर्तिं
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥१॥

Mauna-Vyaakhyaa Prakattita Para-Brahma-Tattvam Yuvaanam
Varssisstthaam-Te Vasad Rssigannaih Aavrtam Brahma-Nisstthaih |
Aacaarye[a-I]ndram Kara-Kalita Cin-Mudram-Aananda-Muurtim
Sva-[A]atmaaraamam Mudita-Vadanam Dakssinnaamuurti-Miidde ||1||

Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful, but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy. [Verse 1]

c) Mandukya Upanishad :

- Turiyam = Amatram = Silence
- Sruti reveals Nirgunam Brahman only, Smritis reinforce.

Gita :

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३-१३ ॥

I will declare that which has to be “Known,” knowing which one attains to immortality-the Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Chapter 13]

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तु च ॥ १३-१५ ॥

Shining by the functions of all the sense, yet without the sense; unattached, yet supporting all; Devoid of qualities, yet their Experiencer. [Chapter 13 – Verse 15]

Mahabharatha :

- Chapter 3 – 39 – 45 – Maya Hyesha...

Narada :

- Seeing me with so many, attributes don't get Enamoured.
- Sarva Kama, Gandha, Rasa. It is all Maya, Mithya, Attributes created by me.
- Never understand me as Sagunam.
- Know me in Nirguna forms

Word Analysis :

a) Darshayati :

- Sruti reveals it.

b) Cha : Smriti reinstates it.

c) Smaryata Ato Api :

- In Same way.

Significance :

a) Sruti Darshayati :

Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः,
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः, यथान्यर्चिः,
यथा पुण्डरीकम्, यथा सकृद्विद्युत्तम्;
सकृद्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवं वेद; अथात आदेशः
—नेति नेति, न ह्येतस्मादिति नेत्यन्यत्परमस्ति;
अथ नामधेयम्—सत्यस्य सत्यमिति; प्राणा वै सत्यम्,
तेषामेष सत्यम् ॥ ३ ॥ इति तृतीयं ब्राह्मणम् ॥

tasya haitasya puruṣasya rūpam |
yathā māhārajanam vāsaḥ, yathā pāṇḍvāvikam,
yathendragopaḥ, yathāgnyarciḥ,
yathā puṇḍarīkam, yathā sakṛdvidyuttam;
sakṛdvidyutteva ha vā asya śrīrbhavati ya evaṃ veda;
athāta ādeśaḥ—neti neti, na hyetasmāditi
netyanyatparamasti; atha nāmadheyam
—satyasya satyamiti; prāṇā vai satyam,
teṣāmeṣa satyam || 3 || iti tṛtīyaṃ brāhmaṇam ||

The form of that 'Being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (Scarlet) insect called indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendor like a flash of lightning. Now therefore the description (Of Brahman) : 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now its name: 'The truth of truth.' The vital force is truth, and it is the truth of that. [2 - 3 - 6]

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेष्वां ये नस्तद्व्याचक्षिरे ३

Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire

(3) The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vaco nivartante aprapya manasa saha ।
anandam brahmano vidvan na bibheti kutascaneti ॥ 1 ॥

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything. [II – IX – 1]

- Use indirect means.

b) Cha Smaryate :

- Smṛti Granthas also reveal Nirgunam.
- Mahabharata – Chapter 3 – 39 – 45,

Gita :

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टो ऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

The unreal has no being ; there is no non-being of the real;
the truth about both these has been seen by the knower's of
the truth (Or the seers of the essence) [Chapter 2 – Verse 16]

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १३-१५ ॥

Shining by the functions of all the sense, yet without the
sense; unattached, yet supporting all; Devoid of qualities,
yet their Experiencer. [Chapter 13 – Verse 15]

c) Atho Api :

- In same manner.

अथ एव चोपमा सूर्यकादिवत् ।

Ata eva chopama suryakadivat

For this very reason (we have with respect to Brahman) comparisons like the images of the sun and the like. [3 – 2 – 18]

- Sruti supports same teaching by other methods also.

Nirgunam Brahman	Sagunam Brahman
<ul style="list-style-type: none"> - Sun - Satyam - Absolute reality - Surya - Bimba Original - Real 	<ul style="list-style-type: none"> - Reflected sun - Mithya - Relative Emperical reality - Suryaka (ingénues method) - Pratibimba Reflection a) Not Real b) Some attributes not in original <ul style="list-style-type: none"> - Nanatvam (Many) - Spandanam - Chalanam (Movement) - Gananam - Refled sun moves from one place to another place in a bucket - Sagunam Brahman has attributes which does not belong to Nirgunam Brahman - Sagunam Brahman attributes borrowed form reflecting medium called Upadhi - Nirgunam Brahman appears as - Vishwa / Teijasa / Pragya / Virat / Hiranyagarbha / Antaryami

6 Sagunam Brahmans :

- All reflections of one Nirgunam Maya Rahita Brahman.

6 Reflecting Mediums :

- 3 Shariram and 3 Prapancha = One Brahman Chaitanyam.
- Sagunam Chaitanyam is Mithya.

Where does Sruti give Pratibimba Drishtanta?

- Brahma Bindhu Upanishad / Amrit Bindu Upanishad Verse 12 out of 22 Verses.
- 6 Reflecting mediums – Brahman appears.
- Eka Evani Butatma – Drishyate Jala Chandra vatu.

Surya Example :

- See Bhashyam for details.
- Only one Nirguna Brahman which is in every Shariram... Originally is Attributeless only.

Original	Reflection
- One	- Many - Moon reflected in pots with Jalam - Gradation of reflected moon depends on Purity of Reflected Mirror

General Analysis :

- Over

Word Analysis :

a) Ataha – Eva :

- Hence

b) Upama :

- Following example is found in Upanishad.
- Surya Kadi Vatu, Saguna Brahman is like Reflected sun reflected in water.

Significance :**a) Ataha Eva :**

- Since Nirgunam Brahman is Satyam, Upanishad chooses Nirgunam.

b) Upama :

- Compassion – Example

c) Surya Kadi Vatu :

- Pratibimba Surya, Ka – Indicates – Inferior Pratibimba.
- It is less real than Original. Hence inferior.

Similar Features :

- Bright, Useful, has utility.
- Focusing on inferiority in terms of reality, Vedanta does not disrespect Sagunam Brahman.

Shankara Builds Temples :

- Additional information received Saguna enjoys lower order of reality, than Nirguna Brahman.
- Nirguna Brahman enjoys higher order of reality. Fact to be noted.
- Vedanta never against Saguna Brahman.
- Shankara writes Stotram on all deities.
- No conflict in Mind.. 2 Tier Vision, Not get confused.
- Next Sutra...

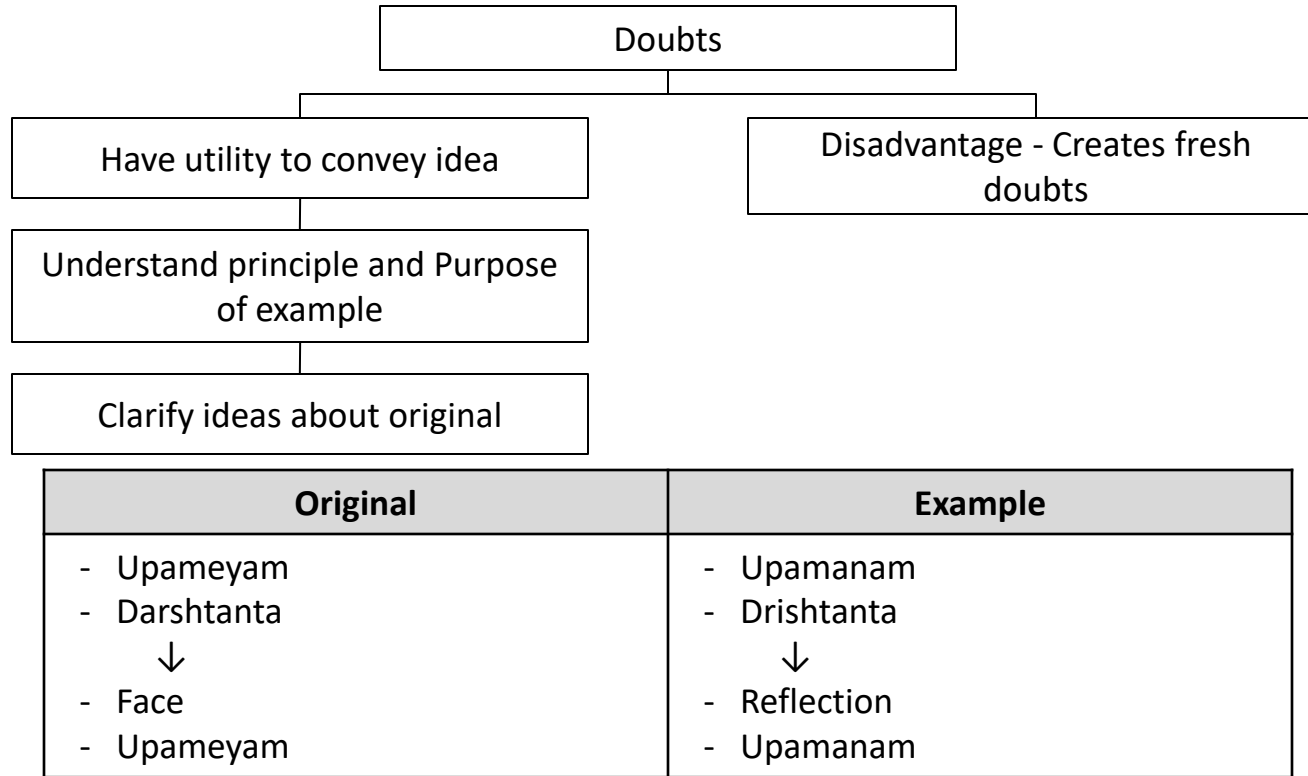
अम्बुवदग्रहणात्तु न तथात्वम् ।

Ambuvadagrahanattu na tathatvam

But there is no similarity (of the two things compared since) (in the case of Brahman any second thing) is not apprehended or experienced like water. [3 – 2 – 19]

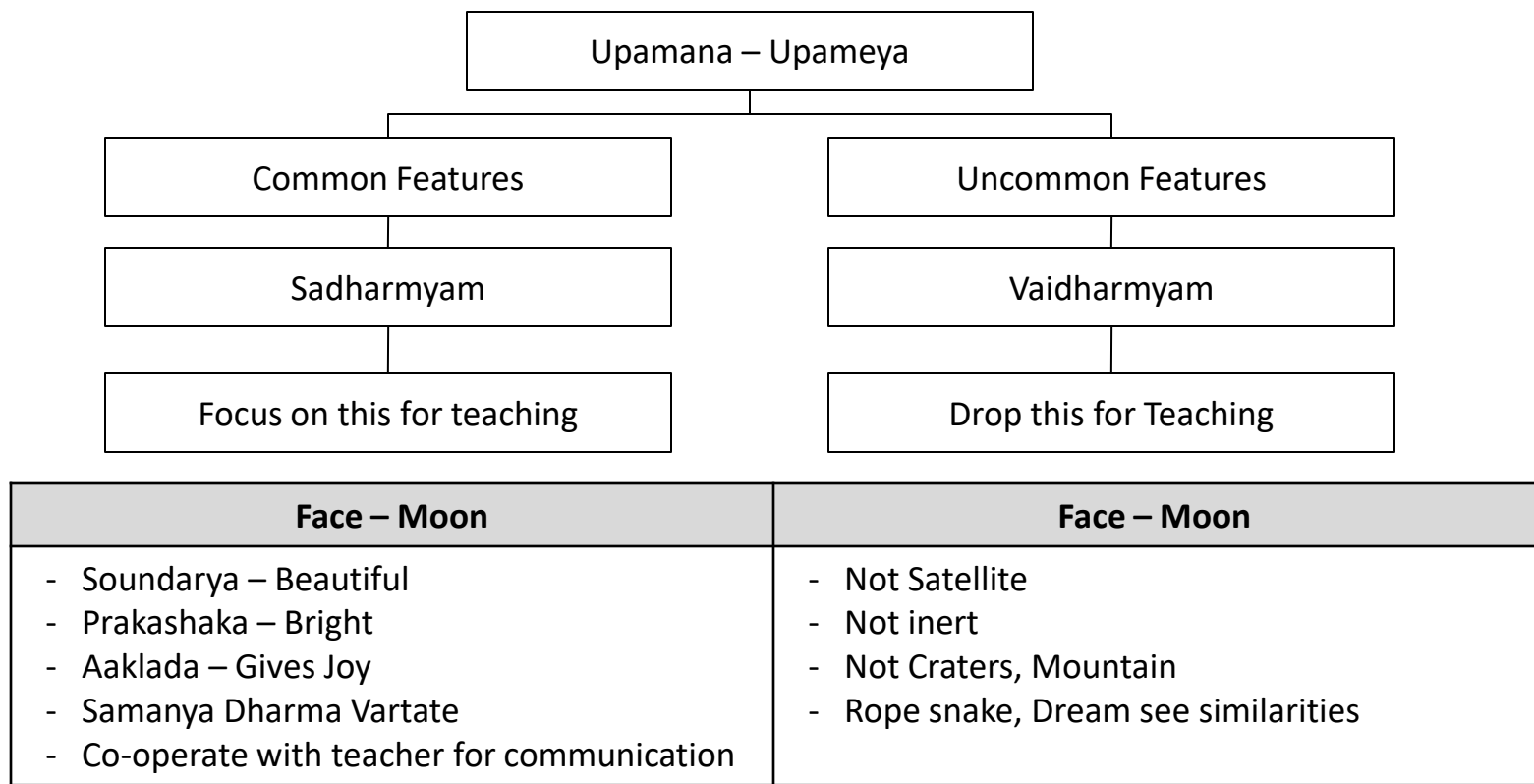
Purva Pakshi Sutra :

- Doubt raised by Vyasa, doubts come when example given.



Why I use moon Drishtanta ?

- To convey about Face.



3 Draw backs on Example :

a) Sun can reflect because sun has form :

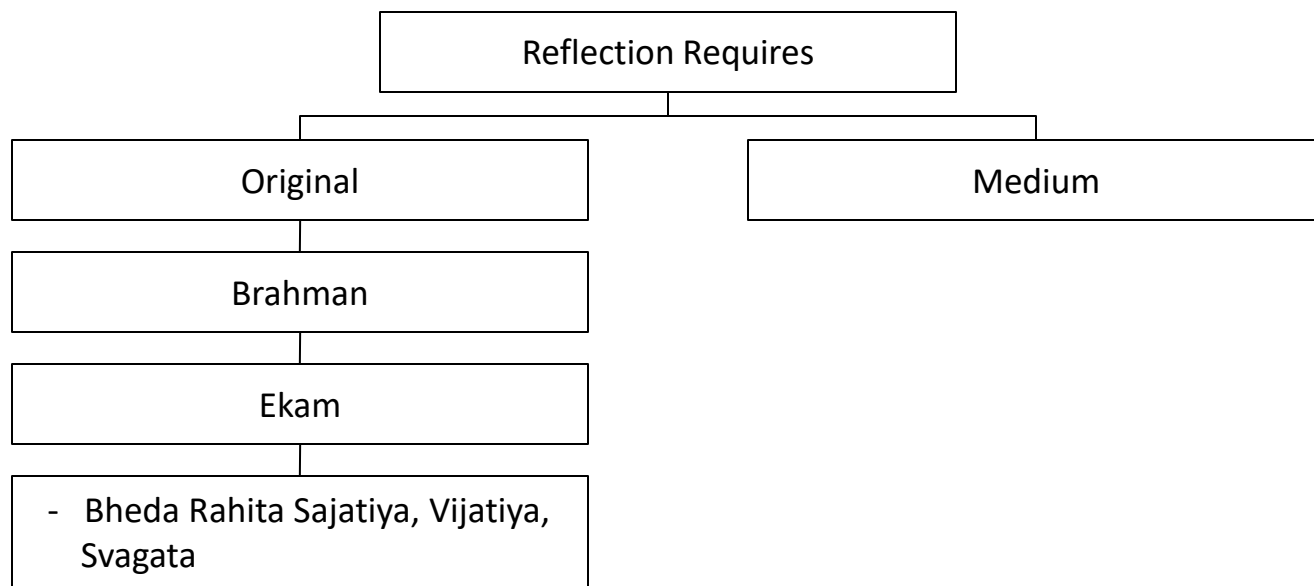
- How Nirguna Brahman has reflection? It is formless.

b) Mirror – Sun has distance in between lake :

- No distance between Nirguna Brahman and face.

c) How formless consciousness forming reflection in formless mind?

- Great story you say!
- Sun can form reflection because of Reflected Medium – 2nd Thing other than sun.
- In Dvaitam reflection possible – For Sun – Lake Medium of reflection is there.



How Original and Reflection in Consciousness?

This Purva Pakshi – Sutra :

- Sees difficulties is example.

Word Analysis :

a) Na Tatvam :

- No Similarity

b) Agrahanat :

- Since Reflection Medium – Not Seen, Not experience, not Available.

c) Ambuvatu - Like – Water.

Significance :

a) Ambuvatu :

- In Reflected Sun / Moon can see Reflection.
- Clear reflecting medium other than Moon and sun, Lake Available.

- Reflection medium – Lake – real, Tangible, Seen.
- We don't see formed, Tangible Mind, Chidabasa, Antahkaranam, Medium – Other than Brahman.
- Original sun – face has form..
- Nirguna formless Chaitanyam – How Reflection?

b) Amburatu Agrahanat :

- Agrahanam = Experience, knowledge don't see medium like water.

c) Tu :

- Rejection of Example.

d) Na – Tatvam :

- No similarity between Surya Pratibimba and Sagunam Brahman.

Essence of Purva Pakshi :

- Sagunam Brahman can't be compared to reflected Sun... or Moon.

Sutra 20 :

वृद्धिहासभाक्त्वमन्तर्भावादु
भयसामञ्जस्यादेवम् ।

Vridddhihrasabhaktvamantarbhavadubhaya-
samanjasyadevam

As (the highest Brahman) is inside (its limiting adjuncts) It participates in their increase and decrease; owing to the appropriateness (thus resulting) of the two (things compared), it is thus, (i.e., the comparison holds good). [3 – 2 – 20]

Vyasa :

- All your problem – You are looking for dissimilarity between reflection and Sagunam Brahman.
- Don't focus on That – Like Reflection, No Reflection of Consciousness.
- Consciousness can't get Reflected.

- There is reflection means there is consciousness which is less real than Original consciousness, primary Consciousness.
- ‘Different order of reality’ – Is the only feature to be focused.
- External conditions are not there – Vyasa accepts.
- No 2nd Thing is there.

What to focus on?

- Reflection = Experience.
- a) Localised consciousness is experienced.
- b) Reflection is less real, Localised consciousness is less real.
- For these 2 Example given, drop example but not teaching.
- We drop teaching and retain example.

Teaching :

- There is Paramartikam and Vyavaharika Chaitanyam.

Sutra 20 : [Very important]

वृद्धिहासभाक्त्वमन्तर्भावादु
भयसामञ्जस्यादेवम् ।

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As (the highest Brahman) is inside (its limiting adjuncts) It participates in their increase and decrease; owing to the appropriateness (thus resulting) of the two (things compared), it is thus, (i.e., the comparison holds good). [3 – 2 – 20]

Sutra 18 :

- Reflection is Brahman Bandu Upanishad or Amrito Bindu Upanishad :

एक एव हि भूतात्मा भूते भूते व्यवस्थितः ।
एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥ १२ ॥

Eka eva hi bhutatma bhute bhute vyavasthitah
Ekadha bahudha caiva drsyate jalacandravat || 12 ||

The self in all beings is one alone, residing in every being. It is seen as one, and as many like the (one) moon reflected in (Many) water. [Verse 12]

General Analysis :

Vyasa's Answer to Purva Pakshi :

- Raised in Previous Sutra.

19th Sutra - Purva Pakshi Sutra :

- How Pratibimba of Chaitanyam with Nirgunam Chaitanyam and formless Mind?

What is the context?

- Nirguna and Saguna Brahman is Ubaya Lingam.

Nirguna Brahman - Original Consciousness	Saguna Brahman - Reflected Consciousness
- Shudha Bimba Chaitanyam	- Mithya - Reflection - Pratibimba Chaitanyam

1st :

- Objection to reflection, reflection requires original and medium for reflection, Requires Dvaitam.
- Reflected Sun / Mirror – Other than Sun (Capable of Reflecting)
- If Brahman is Advaitam, Non dual, nothing is there to receive reflection.
- Medium – Reflector to form Reflection required.
- Dvitaya Vastu Abavat, Pratibimba Neiva Sambavati.

Big Objection :

- Other than Brahman there is Maya which form reflection.

Panchadasi :

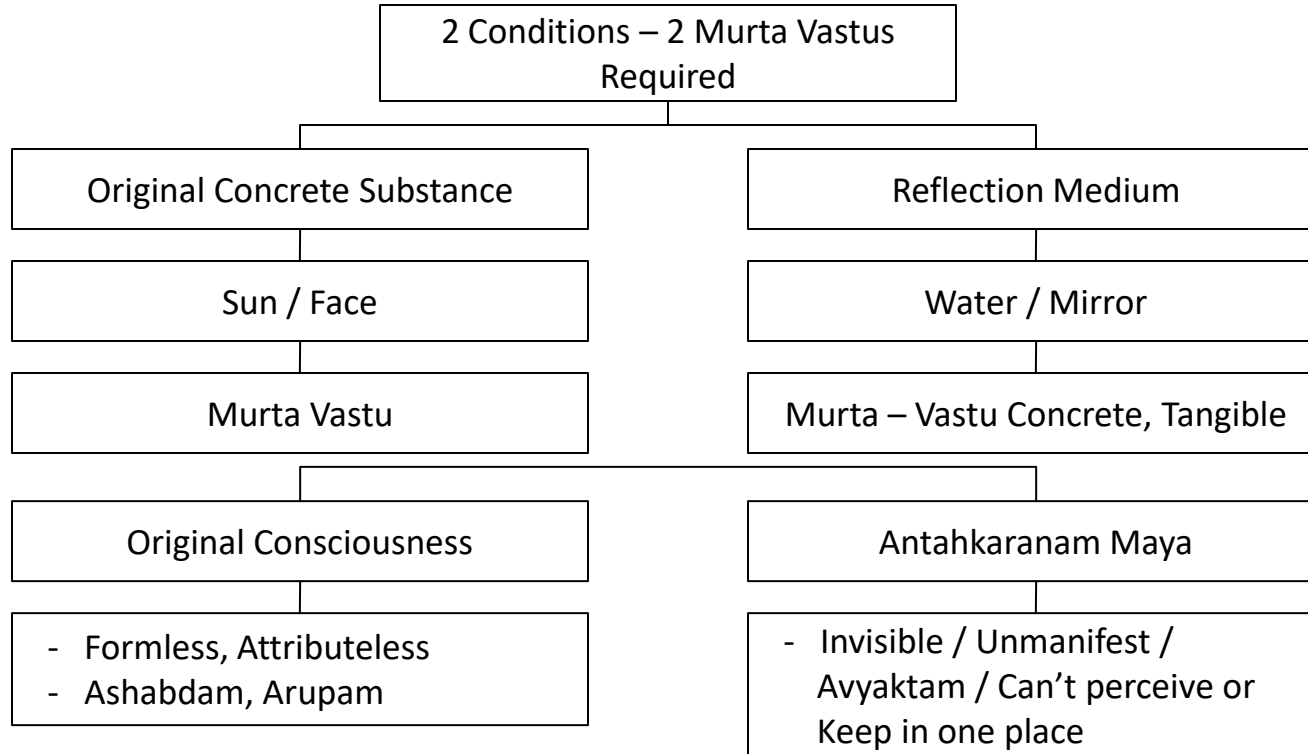
- Chaidanand Brahman Maya Pratibimba Samanvita.
- Tamo / Rajas – Dvididam Guna, Avidya – Maya is there to form Reflection.
- What happens to Advaitins Non duality?

Nirguna Brahman	Maya - Antahkaranam
- Bimba - Only Paramartikam Vastu Alone is Advaitam - Absolute reality	- Pratibimba Chaitanyam - Saguna Brahman - Plurality - Vyavaharika Satyam - Does not disturb Paramartikam Satyam - Mithya does not disturb Satyam, Non dual status of Brahman

- There is Mithya Maya Antahkaranam which serves as reflection Medium.

Purva Pakshi :

- Can't accept reflection in Antahkaranam or Maya – Micro or Macro medium.
- Reflection formed under.



Purva Pakshi's Objection :

- How Arupa, Brahman reflected in Arupa Antahkaranam.
- Brahman Pratibimbam impossible, Chaitanya Pratibimba impossible.
- Saguna Brahman is Pratibimba Chaitanyam not Acceptable.

Vedantin :

- I Agree 100%, We say it is like reflection not exactly reflection.
- Comparable to reflection, Atah – Eva – Cha – Upama (Comparison)

Example :

- Face like Moon → You are arguing face is not moon.
- Purushau Vyagraha Eva Purusha Vyagreh - Person is lion.
- Pratibimba Tulyam Natu Pratibimba, Pratibimba compared to reflection.
- What are common features between, Saguna Chaitanyam and Surya Pratibimba Chandra Pratibimba.

5 Important common Features :

- 1) Reflection always obtains in particular locus.
 - Mirror / Water / Polished granite for Surya Ashraya Antar Banaha(Obtains within)
- 2) Reflection has similarity with original.
 - Vastu Sadharmyam, Reflected sun - Original sun... similar.

Vastu Sadrishyam :

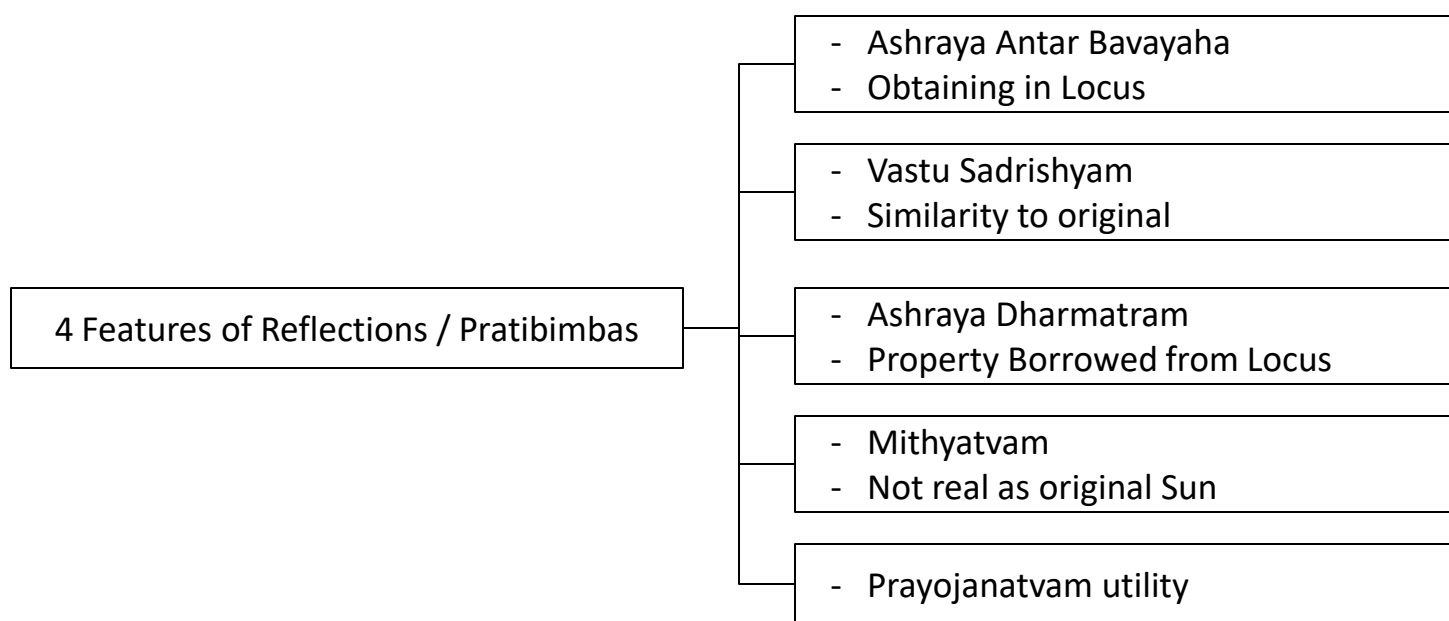
- Both bright, can illumine.
- 3) Reflection borrows some of attributes from Ashraya
 - Reflected sun has properties borrowed from mirror. If mirror is dull, reflection is dull.
 - If mirror is Savikaram, Changing then reflection is Savikaram.
 - Spandanam – Moving, Water is wavy.
 - If mirror moves, Ashraya Challanam.

Challanam :

- It moves one place to another. If plurality in Ashraya, reflection also had plurality.

4) Atyantyatvam :

- Along with Origination and Destruction of medium, reflection appears to be born / Die.
- Svatchatvam... These are attributes in reflected sun not in original sun Ashraya Dharma tram.



- Even though Mithya, it has its own utility.
- Reflected sun can illumine, dark room with patch of light.
- Dark room not illumined by original sun. Reflected face useful to put Tilakam.
- Artha Kriya Karitvam utility.

Mandukya Upanishad :

- Sa Prayojanatvam Mithya can be useful, Mithya alone useful, Brahman useless.
- There are features of Pratibimba.

Advaitin :

- We have Chaitanyam in the Jada Shariram which is similar to reflection.
- Reflection like consciousness.
- Sharirastha Chaitanyam like Pratibimba – All 5 features in reflection are available in the consciousness also.

1) Ashraya Antarbava :

- Reflected sun obtains in the mirror, Chaitanyam obtains in the body as an integral part of Body.

- To such a level that scientist Mistake it as property of body.

2) Vastu Sadrishyam :

- This Chaitanyam has similarity with Original, has similarity with Original Consciousness.
- Both Svayam Prakasha – Self evident, no need to think whether consciousness is there or not, Sadrushyam is there.

3) Ashraya Dharmyatvam :

- Reflection has several properties borrowed from mirror.
- Similarly Bodily consciousness seems to have several properties borrowed from body.

a) Size of Consciousness :

- Size of body, Outside body no consciousness.

b) Plurality :

- Bodies Many - In between no consciousness.

c) Sankaratvam :

- Expansion and Contraction.
- Small baby – Small Consciousness
- Small insect – Small Consciousness
- Big Elephant – Big Consciousness, Otherwise source part of body will be Jadam.

d) Consciousness seems to be born in the body – dies with the body.

Brihadaranyaka Upanishad :

स यथा सैन्धवघ्नोऽनन्तरोऽबाह्यः कृत्स्नो रसघ्न एव,
एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघ्न एव;
एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनयाष्यति,
न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

sa yathā saindhavaghano'nantaro'bāhyaḥ kṛtsno rasaghana eva,
evaṃ vā are'yamātmānantaro'bāhyaḥ kṛtsnaḥ prajñānaghana eva;
etebhyo bhūtebhyaḥ samutthāya tānyevānuvinayaṣyatiti,
na pretya saṃjñāstītyare bravīmīti hovāca yājñavalkyaḥ || 13 ||

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and Pure Intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) consciousness. This is what I say, my dear. So said Yājñavalkya. [4 – 5 – 13]

- Consciousness seems to have origination and end like reflection which has birth and death with mirror.
- Reflection is Mithya – Localised consciousness is Mithya.
- Adjectival consciousness is Mithya, All pervading consciousness alone Satyam.

5) Though reflected consciousness is Mithya, it has utility..

- Pratibimba Chaitanyam in body becomes Jiva and in total Prapancha – Ishvara.
 - Ishvara's utility for karma, Upasana, Upasana Phalam.
 - All Vyavahara possible because of reflection like consciousness only.
 - In academic circle of Vedanta, they don't use reflection but say it is.
 - Prototype - Not reflection but like reflection.
 - Reflected consciousness is Sagunam Brahman. At macro level called Ishvara, At micro level called Jiva.
 - Jiva has borrowed attributes
Ishvara has borrowed attributes
- } Both Mithya Prototypes

What is Satyam?

- Original Consciousness not obtaining in any medium.
- Niruphadika Chaitanyam is satyam.
- Nirguna Chaitanyam, Nirashraya Chaitanyam, Satya Chaitanyam. Therefore no problem.

Word Analysis :

a) Antar Bavat :

- Since Paramatma obtains in Reflection medium like body, etc.

b) Vriddhi Trasa Bava :

- Reflected consciousness is subject to increase and increase.

c) Ubaya Samanjasya :

- Because of similarity between reflection and reflected consciousness.

d) Evam :

- As mentioned above, there is no flaw or mistake in the Analogy in the example.

Significance :

a) Vriddhi Trasya Batvam :

- Similarity between consciousness and reflection. 2 Similarities Vyasa gives.
- Reflection subject to expansion and contraction.
- Sun's reflection in drop of water – Kutti sun, big mirror - Big reflection.
- Reflection has expansion and contraction.
- Similarly consciousness reflection has expansion and contraction as though - Like reflection in mirror.
- Not Actual reflection but comparable to reflection.
- Vriddhi – Expansion, Trasa – Decrease.
- Batvam - Reflection and bodily consciousness are endowed with attributes of expansion and contraction.

b) Antarbavat :

- Bodily consciousness obtains only in body.
- Don't experience outside, scientist does not accept, consciousness outside the body.
- He is able to detect consciousness only in body.
- Emergent property of brain. Evanescent phenomena of brain.

Why they commit mistake?

- Consciousness in the body like reflection in the mirror. Antarbavat - Inside the body.

c) Ubayam Samanjasya :

Ubayam	Samanjasya
- Saguna Chaitanyam and Pratibimba in Mirror Comparable	- Similarity, identity

- Comparable to a Reflection.

d) Evam :

- Comparable in what sense.
 - Ukta Prakarena
 - As mentioned before.

e) Vriddhi Trasa Bavam :

- Comparison in expansion and contraction of reflection, even though original does not.
- Bodily consciousness expands and contracts, not Original consciousness.
- Reflected consciousness expands and contracts, not Original Consciousness.
- Therefore Evam, this prototype consciousness called Saguna Brahman.
- Prototype requires container, medium, Upadhi.
- Prototype consciousness is Saguna, Jiva at micro level and Ishvara at Macro level.
- Where as Original consciousness is Attributeless.
- Original Consciousness Neither Jiva or Ishvara.

Final Sutra – Sutra 21 :

दर्शनाच्च ।

Darsanaccha

General Analysis :

- Prototype consciousness Saguna Chaitanyam is Available in Upadhi Body.

Vyashti Upadhi	Samashti Upadhi
Jiva	Ishvara

How you know Prototype consciousness is available in the Body / Upadhi?

- Which can be compared to reflection.
- I am sentient living being proof to show consciousness is in me.
- Consciousness moves when body moves. Experience / Anubava is Pramanam.
- Shankara gives, Sruti Pramanam - For presence of prototype of consciousness in Upadhi.
- Every Anupravesha Sruti Pramanam is Vedic statement of entry of consciousness in the body - Griha Pravesham.
- Original consciousness - All pervading, no entry possible like space.
- Entry consciousness is prototype, reflection, Xerox, facsimile.
- Consciousness enters body, makes body sentient, not there when no medium.

a) Brihadaranyaka Upanishad :

इदं वै तन्मधु दध्यङ्गार्थवर्णोऽधिभ्यामुवाच ।
तदेतदृषिः पश्यन्नवोचत् । पुरश्चक्रे द्विपदः, पुरश्चक्रे चतुष्पदः ।
पुरः स पक्षी भूत्वा पुरः पुरुष आविशत् ॥ इति ।
स वा अयं पुरुषः सर्वासु पुरुषे परिशयः;
नैनेन किञ्चनानावृतम्, नैनेन किञ्चनानावृतम् ॥ १८ ॥

idaṁ vai tanmadhu dadhyaṅgā'rtharvaṇo'śvibhyāmuvāca |
tadetadṛṣiḥ paśyannavocat |
puraścakre dvipadaḥ, puraścakre catuṣpadaḥ |
puraḥ sa pakṣī bhūtvā puraḥ puruṣa āviśat || iti |
sa vā ayaṁ puruṣaḥ sarvāsu pūrsu puriśayaḥ;
nainena kiṁcanānāvṛtam, nainena kiṁcanāsamvṛtam || 18 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Áśvins. Perceiving this the Rṣi said, ' He made bodies with two feet and bodies with four feet. That Supreme Being first entered the bodies as a bird (the subtle body). ' He on account of his dwelling in all bodies is called the Puruṣa. There is nothing that is not covered by him, nothing that is not pervaded by Him. [2 – 5 – 18]

- Purusha = Several bodies here, Original Consciousness enters several bodies as prototype consciousness, which is Sagunam, Savikaram, travelling.

b) Taittiriya Upanishad : Brahman Valli – 6th Anuvaka :

सोऽकामयत् । बहु स्यां प्रजायेयेति । स तपोऽतप्यत् ।
स तपस्तप्त्वा । इदं सर्वमसृजत् । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idam sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati II 3 II

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

c) Chandogyo Upanishad :

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति
सेयं देवतेमास्तिस्रो देवता अनेनैव
जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ३

Tasam trivrtam trivrtamekaikam Karavaniti seyam
Devatemastisro Devata anenaiva Jivanatmananupravisya
Namarupe Vyakarot. II 3 II

Sat [existence] thought, ‘I shall divide each of these three deities threefold.’ Then, having entered into these three deities as the individual self, he manifested himself as names and forms. [6 – 3 – 3]

d) Brihadaranyaka Upanishad :

तद्देदं तर्ह्यत्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत्,
 असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते,
 असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः, यथा क्षुरः
 क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलारे;
 तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति,
 वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः;
 तान्यस्यैतानि कर्मणामान्येव । स योऽत एकैकमुपास्ते न स वेद,
 अकृत्स्नो होषोऽत एकैकेन भवति; आत्मत्येवोपासीत्,
 अत्र ह्येते सर्व एकम् भवन्ति । तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा,
 अनेन ह्येतत्सर्वं वेद । यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedam tarhyavyākṛtamāsīt, tannāmarūpābhyāmeva
 vyākriyata, asaunāmāyamidaṃrūpa iti;
 tadidamapyetarhi nāmarūpābhyāmeva vyākriyate,
 asaunāmāyamidaṃrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyaḥ,
 yathā kṣuraḥ kṣuradhāne'vahiṭaḥ syāt, viśvambharo vā viśvambharakulāye;
 taṃ na paśyanti | akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati,
 vadan vāk, paśyaṃścakṣuḥ, śṛṇvan śrotram, manvāno manaḥ;
 tānyasyaitāni karmanāmānyeva | sa yo'ta ekaikamupāste na sa veda,
 akṛtsno hyeṣo'ta ekaikena bhavati; ātmetyevopāsīta,
 atra hyete sarva ekam bhavanti |
 tadetatpadaniyamasya sarvasya yadayamātmā,
 anena hyetatsarvaṃ veda | yathā ha vai padenānuvindedeḥvam;
 kīrtiṃ ślokaṃ vindate ya evaṃ veda || 7 ||

This (universe) was then undifferentiated. It differentiated only into name and form—it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form—it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails—as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be Realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 – 4 – 7]

- Anupravesha Chaitanyam has birth and death.
- In sleep don't feel individuality, because localised consciousness, Dissolved in mind medium. Samanya consciousness continues.
- Pot space covered , original space continues - Don't feel localisation.

Katho :

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

āsīno dūraṃ vrajati śayāno yāti sarvataḥ |
kastaṃ madāmadam devaṃ madanyo jñātumarhati || 21 ||

Sitting he travels far; lying he goes everywhere, who else, therefore, save myself is able to comprehend the God, who rejoices and rejoices not? [1 – 2 – 21]

e) Upadesha Sahasri – Chapter 18 :

- Tat Tvam Asi Prakaranam – Chidabasa Discussion in detail.

Word Analysis :

a) Darshana Cha :

- Since this is revealed in the Sruti – This Anupravesha is flawless, proper, correct.

Significance :

a) Pratyaksha Darshanat :

- Sruti Pramana statement, support exists for entry of consciousness = Prototype.
- Nirguna Chaitanyam can enter.

b) Cha – Conjugation :

- For this reason also Ubaya Linga Adhikaranam over.

Conclusion :

- There is Nirgunam and Sagunam Brahman.
- Accept both, no contradiction, One is Satyam, other Mithya.

Lecture 260

Sutra 22 :

प्रकृतैतावत्त्वं हि प्रतिषेधति
ततो ब्रवीति च भूयः ।

Prakritaitavattvam hi pratishedhati
tato braviti cha bhuyah

What has been mentioned up to this is denied (by the words “not this, not this” and the Sruti) says something more than that (afterwards). [3 – 2 – 22]

- 5th Adhikaranam over.
- Through Srishti Prakaranam, Brahman = Jagat Karanam, Universe = Karyam.

Srishti Prakaranam

Brahman

- Mula Karanam
- Only Substance
- Satyam
- Exists independently
- Viseshyam
- Higher Order
- Sarva Kama, rasa belongs to Brahman. Substance
- Nirvisesha Advaitin(Substance and attribute different order)
- 5th Adhikaranam established Substance and attributes can't enjoy same order
- Don't say Gunas absent but say don't enjoy same order of reality
- Unnegatable
- Paramartika Satyam
- Nirguna Brahman alone Satyam
- Para Prakriti
- Ksherajna, Shariri
- Mithya not counted with Satyam
- Essence of Ubaya Lingam – 5th Adhi
- Brahman does not have 2 Aspects – Only Satyam
- Maya Sankhyam – Dritiyam / Turiyam
- Substance not negated, Gunas negated

Sruti :

- Brihadaranyaka Upanishad – Asthulam
- Katho Upanishad – Ashabdam
- Mundak Upanishad - Adreshyam
- Mandukya Upanishad – Nantap Pragyam
- Svetasvatara Upanishad - Nirgunam Brahman caps it all

World

- Nama Rupa Prapancha
- Karyam
- Name and Form
- Mithya
- Can't exist independently
- Viseshanam
- Lower order
- Shabda, Rupa, rasa Gandha
- Attributes, Guna
- Visesha Advaitin(Substance and Attribute same order)
- Vaiseshanam Negatable
- Vyavaharika Satyam
- Saguna Brahman is Mithya
- Apra Prakrti
- Kshetram
- Shariram

For Beginner :

- Etad Yonini Butani
- Compromised version
- No

a) Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदोर्घमलोहितमस्नेहमच्छायमतमोऽचाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti,
asthūlam, anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam,
atamaḥ, avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam,
aśrotram, avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram,
anantaram, abāhyam; na tad aśnāti kiñ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [III – VIII – 8]

b) Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

c) Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acakṣuḥ srotram tad-apani-padam,
Nityam vibhum sarvagatam susukṣmam tad-avyayam yad bhūta-yonim pari-pasyanti dhīrah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

d) Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

Gita :

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १३-१५ ॥

Shining by the functions of all the senses, yet without the senses; unattached, yet supporting all; devoid of qualities, yet their Experiencer. [Chapter 13 – Verse 15]

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७-६ ॥

Know that these (Two Prakritis) are the womb of all beings. So I am the source and dissolution of the whole universe. [Chapter 7 – Verse 6]

Sutra 22 :

प्रकृतैतावत्त्वं हि प्रतिषेधति
ततो ब्रवीति च भूयः ।

Prakritaitavattvam hi pratishedhati
tato braviti cha bhuyah

What has been mentioned up to this is denied (by the words “not this, not this” and the Sruti) says something more than that (afterwards). [3 – 2 – 22]

- 6th Adhikaranam – 9 Sutras – 22 – 30

General introduction :

1st :

- Upanishad accepts, Substance Brahman, Attribute / World.

2nd :

- 2 Equal or Lower order of realities?
- Attribute –Lower

Reason :

- Brahman not negated - Higher order, World negated - Lower order.

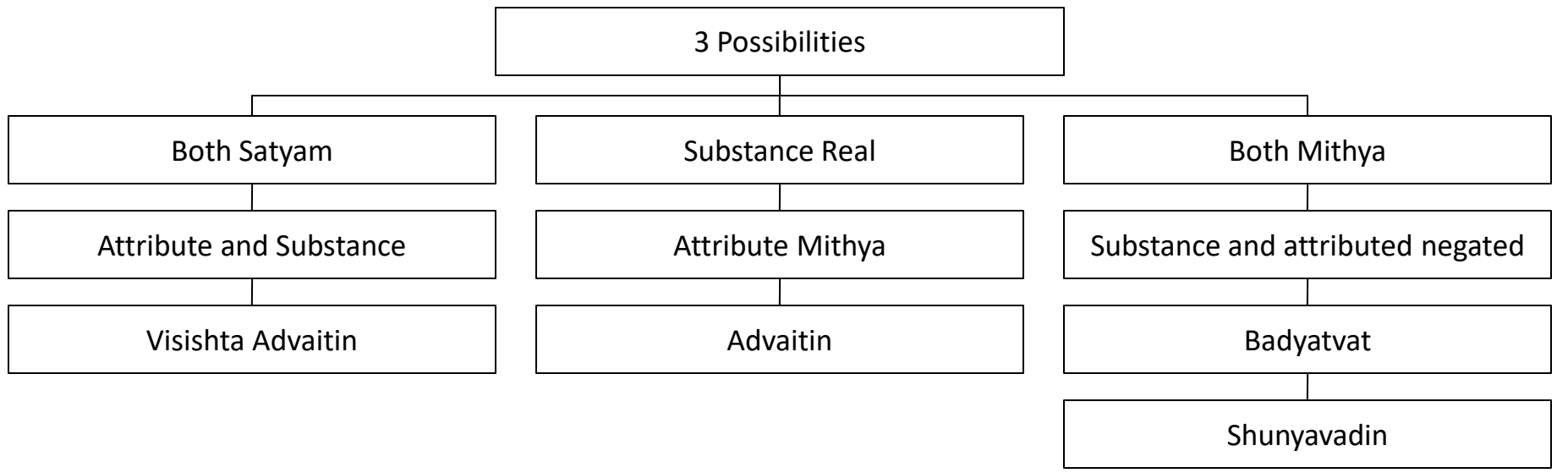
Dream	Waking World
<ul style="list-style-type: none">- Lower- Negated	<ul style="list-style-type: none">- Higher- Retained

Law :

- Yathu Badyam Tatu Mithya, Yathu Abadyam Tatu Satyam.

Purva Pakshi :

- Brahman also negated. Brahman also like world.
- Viseshanam (Attributes) and Viseshyam Both (Substance)
- Negated and Both Mithya.



Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः,
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः, यथाग्न्यर्चिः,
यथा पुण्डरीकम्, यथा सकृद्विद्युत्तमः;
सकृद्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवं वेद; अथात आदेशः
—नेति नेति, न होतस्मादिति नेत्यन्यत्परमस्ति;
अथ नामधेयम्—सत्यस्य सत्यमिति; प्राणा वै सत्यम्,
तेषामेष सत्यम् ॥ ३ ॥ इति तृतीयं ब्राह्मणम् ॥

tasya haitasya puruṣasya rūpam |
yathā māhārajanam vāsaḥ, yathā pāṇḍvāvikam,
yathendragopaḥ, yathāgnyarciḥ,
yathā puṇḍarīkam, yathā sakṛdvidyuttam;
sakṛdvidyutteva ha vā asya śrīrbhavati ya evaṁ veda;
athāta ādeśaḥ—neti neti, na hyetasmāditi
netyanyatparamasti; atha nāmadheyam
—satyasya satyamiti; prāṇā vai satyam,
teṣāmeṣa satyam || 3 || iti tṛtīyaṁ brāhmaṇam ||

The form of that 'Being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (Scarlet) insect called indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendor like a flash of lightning. Now therefore the description (Of Brahman) : 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now its name: 'The truth of truth.' The vital force is truth, and it is the truth of that. [2 - 3 - 6]

- Murta – Amurta Brahmanam.
- At end of Brahmanam Upanishad defines Brahman as Neti Neti, Atata Aadeshaha Neti Neti Satyasya Satyam.
- Begins with 2 Attributes of Brahman.

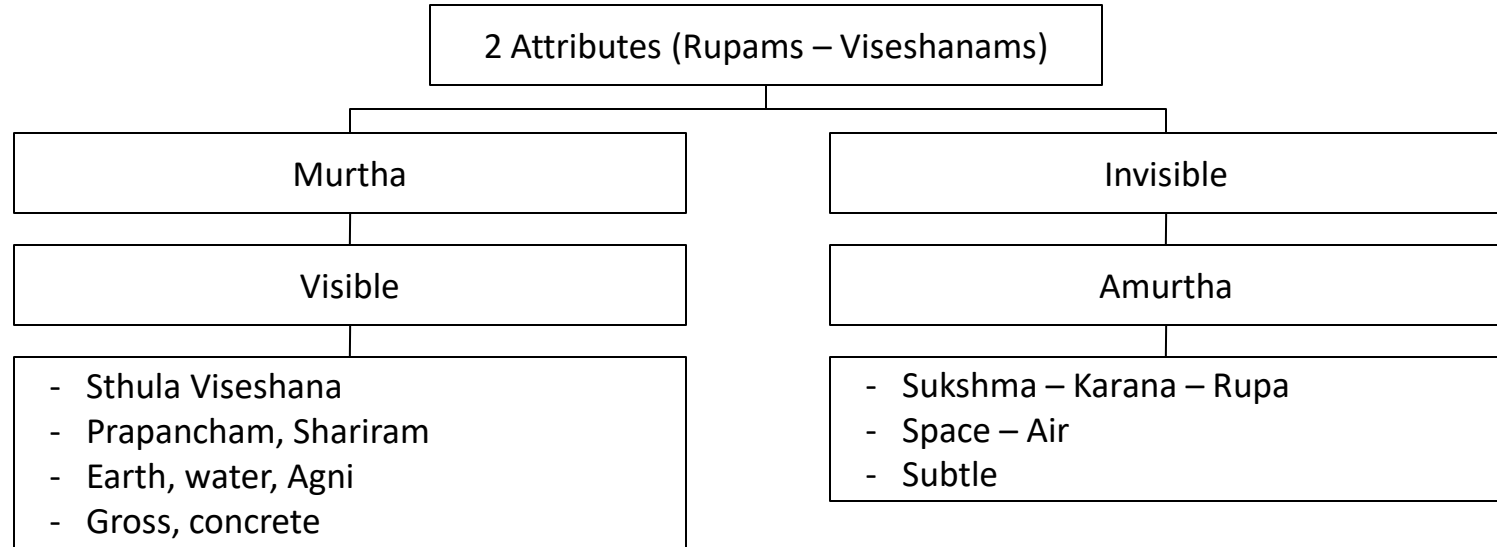
Brihadaranyaka Upanishad :

द्वे वाव ब्रह्मणो रूपे—मूर्तं चैवामूर्तं च, मर्त्यं चामर्तं च,
स्थितं च यच्च, सच्च, त्यच्च ॥ १ ॥

dve vāva brahmaṇo rūpe—mūrtaṃ caivāmūrtaṃ ca,
martyaṃ cāmṛtaṃ ca, sthitaṃ ca yacca, sacca, tyacca || 1 ||

Brahman has but two forms—gross and subtle, mortal and immortal, limited and unlimited, defined and undefined. [2 - 3 - 1]

- One set Visible, Another invisible. Roopi = Brahman – Substance with.



- All Purva Pakshi's Argument accepted by Vedantin.
- Brahman defined by Neti Neti – 2 Times negation.
- Upanishad wants to negate 2 things.

a) Vishaya :

- What are the 2 things? What is object of Neti Neti? Confusion.

b) Purva Pakshi :

(1) Brahman	(2) Murtha – Amurtha
Substance	Viseshana Attributes

- Substance and attributes Mithya. No Satyam.

c) Siddantin :

- Don't throw baby with bath water, one Neti enough.
- Brahman = Unnegatable = Substance = I = Negating consciousness, Beautiful Mahavakya portion.
- Murtha and Murtha – Attributes are Objectifiable and hence negated.
- Retain un Objectifiable substance which is negating consciousness.
- Consciousness can't be negated = Satyam Brahman.

General Analysis of 1st Sutra :

- Vyasa negates only 2 Attributes and not substance.

a) Prakrurta Eva Vatam :

- How you negate selectively.

Purva Pakshi :

- Retain both, reject both – Why are you partial.

Siddantin :

- Logical and Sruti supports.
- After negation, Brahman redefined as Satyasya satyam.

1st Satyam :

- Vyavaharika satyam
- Murtha, Amurtha Viseshanam = Mithya.

2nd Satyam :

- Substratum for Mithya is Brahman. Substratum for Snake is Rope
- Substratum for dream is Waker. Substratum for Mirage water is Sand
- Substratum for Waker is Turiyam Brahman.
- 2nd Satyam is absolute reality.

Viseshanam	Unnegatable Substance
<ul style="list-style-type: none">- Negatable- Attributes- Supported- Mithya can't exist without real support of Adhishtanam	<ul style="list-style-type: none">- Viseshyam- Supporter- Can't negate- Adhishtanam

Question :

- If Brahman is Mithya, what is Adhishtanam of Brahman?
- Mithya without Adhishtanam is Niradhishtana vada = Shunya Vada.
- Nihilism, Buddhism = Madhyamidika Buddhism.
- Everything Mithya without Adhishtanam illogical.
- If everything is negated, there has to be Sakshi to talk about everything.

Sruti : Taittiriya Upanishad :

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।
अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

**asanneva sa bhavati, asadbrahmeti veda cet ।
asti brahmeti cedveda, santamenam tato viduriti ।
tasyaisa eva sarira atma yah purvasya ॥ 1 ॥**

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (they) the world knows him to be existent. Of the former (anandamaya kosa), the Self is the essence. [II – VI – 1]

- Never negate Brahman – Negate Asat but not sat.

Word Analysis :

a) Prati Shadatati :

- Through the statement Neti Neti, Sruti negates.

b) Prakrutaitatatvam :

- Only those 2 attributes mentioned in that section.

c) Cha :

- Moreover

d) Bravetti Buyaha :

- Sruti itself clarifies this again.

e) Tataha :

- Thereafter

f) Pratishedati :

- Negates.

Word Analysis :

a) Pratishedati :

- Negation - Who negates?
- Sruti negates, Neti Neti Vakyam.

Brihadaranyaka Upanishad :

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यथा पाण्डूवाविकम्, यथेन्द्रगोपः, यथान्यार्चिः,
यथा पुण्डरीकम्, यथा सकृद्विद्युत्तम्;
सकृद्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवं वेद; अथात आदेशः
—नेति नेति, न ह्येतस्मादिति नेत्यन्यत्परमस्ति;
अथ नामधेयम्—सत्यस्य सत्यमिति; प्राणा वै सत्यम्,
तेषामेष सत्यम् ॥ ३ ॥ इति तृतीयं ब्राह्मणम् ॥

tasya haitasya puruṣasya rūpam |
yathā mähārajanam vāsaḥ, yathā pāṇḍvāvikam,
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b) Hi :

- Indeed Sruti negates

c) Etatvam :

- Only 2 Attributes not Brahman Substance, what are the 2 Attributes?

d) Prakruta :

- Appearing in Murta – Amurtha Brahmanam, Not Roopi – Viseshyam Brahman.

e) Tataha Bruyaha Braviti :

- Thereafter Sruti itself, clarifies attributes to be negated as lower reality.
- Brahman to be retained as higher reality.

World	Brahman
<ul style="list-style-type: none"> - Attribute - Negated 	<ul style="list-style-type: none"> - Higher reality

How Upanishad conveys?

Satyasya	Satyam
<ul style="list-style-type: none"> - Lower - Sustained world - Mithya 	<ul style="list-style-type: none"> - Higher - Brahman

Technical Point :

- Negation is not Non-existence.
- Means it is lower order of reality.
- World exists in a lower form not Non-existence

Question :

- World is not there?
- You the Individual don't enjoy absolute order of reality.
- Because you are Negatable by Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यं, नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

manasaivānudraṣṭavyaṃ, neha nānāsti kiñcana |
mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati || 19 ||

Through the mind alone (it) is to be realised. There Is no difference whatsoever in it. He goes from death, who sees difference, as it were, in it. [4 – 4 – 19]

- Negation means Mithya, not non-existence.
- Tataha – Thereafter, Brihadaranyaka Upanishad : Chapter 2 – 3 – 6

Buyaha – Braviti :

- Once again mentions, States, Satyasya Satyam.
- World = Satyam, Brahman = Satyasya Satyam. Don't say Mithyasya Satyam.

Word :

- Satyam
- Not reality

Upanishad Says :

- Murtha = Sat, Amurtha = Tyam.

- 1st Satyam = Not Reality.
- Murtha Prapancha – Amurtha – Vishesanam = 1st Satyam.
- Brahman = Satyasya Satyam.
= Prapancha's Satyam is Brahman – Reality.

Sutra 23 : (Important)

तदव्यक्तमाह हि ।

Tadavyaktamaha hi

That (Brahman) is not manifest, for (so the scripture) says. [3 – 2 – 23]

- Question of Anuprashna Answered in this sutra by Neti Neti.

Sruti's Definition of Brahman :

- Only substance which remains after negation of Murtha – Amurta.

Prapancha :

- Neti Neti Negates Vishesanam part.
- Understand Brahman = Substance which remains after negation of all attributes.
- Attributeless Brahman = Reality = Remainder, when we negate everything, don't see Nirgunam Brahman staying behind.
- Don't see – Nisheda Avadani Rupena, Adhishtana Rupena, Nirguna Rupena, Brahman.
- Na Drishyate. No Nirguna Brahman at all seen., only Blankness.
- How you say Unnegatable Brahman Remains?

Vyasa :

- You can never Objectly that, what is Objectifiable is attribute.
- Yatu Drishyam Tatu Gunaha Eva, Attributes Brahman is There – Un Objectifiable, Avyaktam.

- What is Vyaktam is Prameyam, Pramana Vishayam , objectionable to 5 sense organs – Pramanam.

Sruti says :

- If Brahman remains as remainder and not Objectifiable, how you know it exists?
- Don't objectify Nirguna Brahman - Not because it is non existent.
- It happens to be you - The subject which can't be objectified.
- Vijnataram - Are Kena Vijaniya.

Brihadaranyaka Upanishad :

स होवाचोषस्तश्चाक्रायणः, यथा विब्रूयात्, असौ गौः, असावश्व इति,
एवमेवैतद्व्यापदिष्टं भवति; यदेव सावशादपरोवशाद्ब्रह्म, स आत्मा सर्वान्तरः,
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य सर्वान्तरः ?
न दृष्टेर्द्रष्टारं पश्ये; न श्रुतेः श्रोतारं शृणुयात्, न मतेर्मन्तारं मन्वीथा;
न विज्ञातेर्विज्ञातारं विजानीयाः । एष त आत्मा सर्वान्तरः, अतोऽन्यदार्त ।
ततो होषस्तश्चाक्रायण उपरराम ॥ २ ॥ इति चतुर्थं ब्राह्मणम् ॥

sa hovācoṣastaścākrāyaṇaḥ, yathā vibrūyāt, asau gauḥ, asāvaśva iti,
evamevaitadvyaপিदिষ্টam bhavati; yadeva sāksādaparokṣādbrahma,
ya ātmā sarvāntaraḥ, taṁ me vyācakṣveti; eṣa ta ātmā sarvāntaraḥ;
katamo yājñavalkya sarvāntaraḥ ? na drṣṭerdrasṭāraṁ paśyeh,
na śruteḥ śrotāraṁ śṛṇuyāt, na matermantāraṁ manvīthāḥ,
na vijñātervijñātāraṁ vijāniyāḥ | eṣa ta ātmā sarvāntaraḥ, ato'nyadārtam |
tato hoṣastascākrāyaṇa upararāma || 2 || iti caturtham brāhmaṇam ||

Uṣasta, the son of Cakra, said, 'You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct—the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yājñavalkya?' 'You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.' Thereupon Uṣasta, the son of Cakra, kept silent. [3 – 4 – 2]

Song :

**Parthipuri Nayaka Parvathi Bala
Kanda Guha Shanmukha Aanandha Velava
Aanandha Velava Aanandha Velava
Parthipuri Nayaka Parvathi Bala**

This is sung in praise of the Lord with six faces (Shanmukha) , Lord Subramanya , the beloved son of Parvathi , who has now incarnated as the Lord of Puttaparthi . [Verse 1]

- Brahman is Un Objectifiable.

Word Analysis :

a) Tatu :

- That Brahman.

b) Ayaktam :

- Is not Objectifiable

c) Aahahi :

- Sruti reveals this.

Significance :

a) Tatu :

- That Unnegatable Brahman which remains as Unnegatable remainder...
- After negation of Murtha – Amurth Prapancha... Yam Neti Neti... Satyasya... Satyam..
- Remainder Unnegatable Brahman.

b) Avyaktam :

- Unmanifest = Aprameyam not available for any Pramanam.
- Pramanam hi Na Vyajyate – Iti Pramanam.
- Vi and Anj – Datu – To Reveal to manifest.
- Vyaktam = Pramana Gocharam, Avyaktam = Pramana Agocharam.

c) Aaha Hi :

- As revealed by Sruti.

Mundak Upanishad :

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मण वा ।

ज्ञानप्रसादेन विशुद्धसत्त्व- स्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

na caksusa grhyate napi vaca na-anyair-devais-tapasa karmana va ।

jnana-prasadena visuddha-sattvah tatastu tam pasyate niskalam dhyaya-manah ॥ 8 ॥

The Self cannot be described by words, nor perceived by eyes or the senses, nor revealed by rituals and penance. When the understanding becomes calm and refined, then alone, in meditation, one realizes Him, the Absolute. [III – I – 8]

Brihadaranyaka Upanishad :

करिमन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति; प्राण इति; करिमन्नु प्राणः
प्रतिष्ठित इति; अपान इति; करिमन्नुवपानः प्रतिष्ठित इति; व्यान इति;
करिमन्नु व्यानः प्रतिष्ठित इति; उदान इति; करिमन्नुदानः प्रतिष्ठित इति;
समान इति; स एष नेति नेत्यात्मा, अग्रहो नहि गृह्यते, अशीर्यो न हि शीर्यते,
असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि,
अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः; स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्,
तं त्वौपनिषदं पुरुषं पृच्छामि; तं चेन्मे न विवक्ष्यसि,
मूर्धा ते विपतिष्यतीति । तं ह न मेने शाकल्यः;
तस्य ह मूर्धा विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

kasminnu tvam cātmā ca pratiṣṭhitau stha iti; prāṇa iti;
kasminnu prāṇaḥ pratiṣṭhita iti; apāna iti;
kasminnvapānaḥ pratiṣṭhita iti; vyāna iti;
kasminnu vyānaḥ pratiṣṭhita iti; udāna iti;
kasminnūdānaḥ pratiṣṭhita iti; samāna iti;
sa eṣa neti netyātmā, agrhyo nahi grhyate, aśīryo na hi śīryate,
asaṅgo nahi sajyate, asito na vyathate, na riṣyati ।
etānyaṣṭāvāyatanāni, aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ;
sa yastānpuruṣānniruhya pratyuhyātyakrāmat,
taṁ tvaupaniṣadam puruṣam pṛcchāmi; taṁ cenme na vivakśyasi,
mūrdhā te vipatiṣyatīti । taṁ ha na mene śākalyaḥ;
tasya ha mūrdhā vipapāta,
api hāsyaparimoṣiṇo'sthīnyapajhuranmanyanmanyamānāḥ ॥ 26 ॥

‘On what do the body and the heart rest?’ ‘On the Prāṇa.’ ‘On what does the Prāṇa rest?’ ‘On the Apāna.’ ‘On what does the Apāna rest?’ ‘On the Vyāna.’ ‘On what does the Vyāna rest?’ ‘On the Udāna.’ ‘On what does the Udāna rest?’ ‘On the Samāna.’ This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upaniṣads, who definitely projects those beings and (again) withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.’ Śākalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [3 – 9 – 26]

Mundak Upanishad :

यत्तद्रेश्यमग्राह्यमगोत्रमवर्णं- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah || 6 ||

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

Shankara Takes :

- Can’t grasp through any instrument.

Mundak Upanishad :

- Na Chakshusha... [3 – 1 – 8]

Brihadaranyaka Upanishad :

- Agrihyo Nahi... [3 – 9 – 26]

Shankara Takes :

- Avyaktam = Agrahanam, Adrishyo – Na Drishyati.

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुः श्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

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- Nirguna Brahman – Understood only in one way.
- Claim without objectification, I am Nirguna Brahman.
- In Nirguna Brahman – Murtha – Amurtha Prapancha is existing – Mithya Prapancha is existing.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 8]

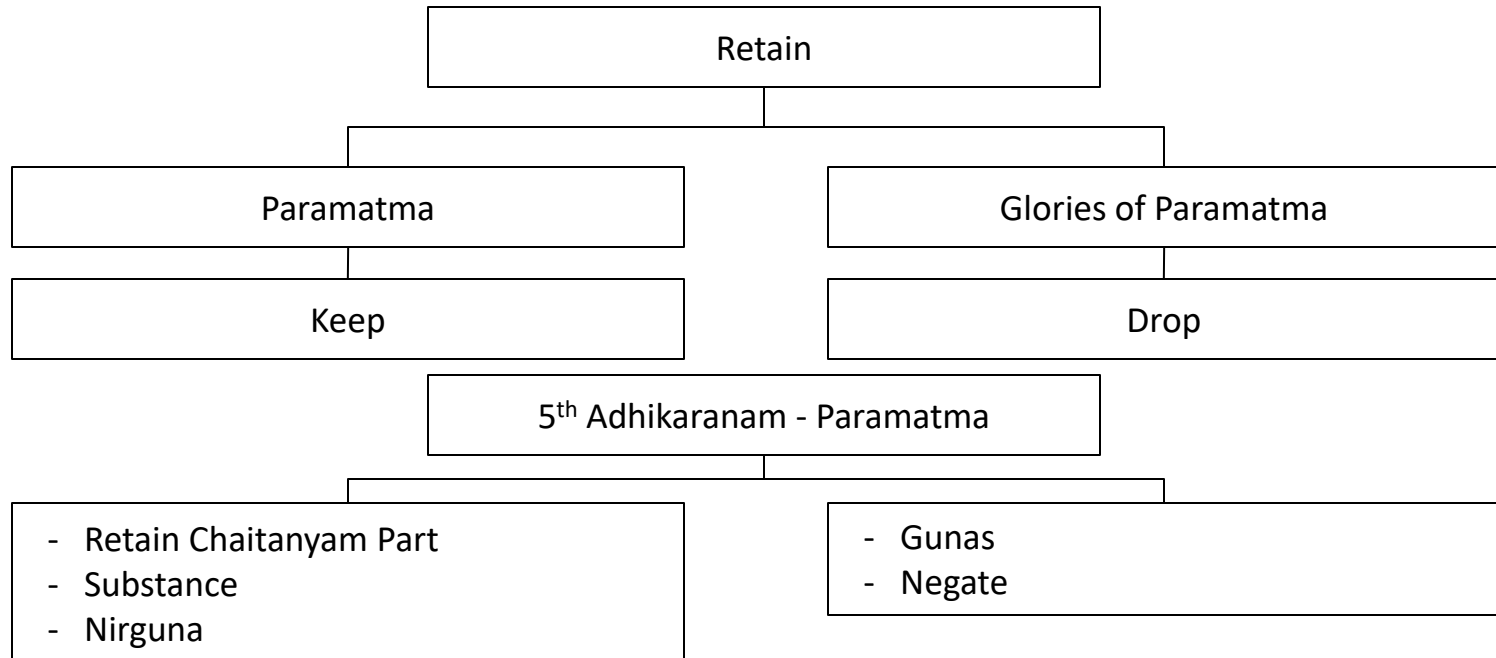
- I am the only Nirguna Brahman Chaitanya substance in creation.
- Mithya Murtha Prapancha rises in me and sets in me, this is teaching.
- Don't throw yourself away.

Lecture 261

- 6th Adhikarana – 2nd Pada – 3rd Sadhana Adhyaya
- Sadhana for gaining self knowledge. Tvam Padartha Analysis – Sadhana, Tat Padartha Analysis – Sadhana.
- After Analysing their Nature, come to Aikyam.
- If Analysis improperly made, can never accept Aikyam of these 2...
- Asi in Tat Tvam Asi Meaningful, if Tat and Tvam Properly Grasped.

Teacher	Student
- You are Brahman	- How can I be Brahman? - Embodiment of Brahma

- Asi Pada Jnanam = Sadhyam, Tat / Tvam Pada Vichara = Sadhanam.
- Is Paramatma – Attributed with Gunas or Not?



6th Adhikarana :

Purva Pakshi :

- Sruti negates both Paramatma and his Attributes

Guna	Guni
Attribute	Paramatma

- Shunyam ultimate substance in which consciousness and their Attributes are not there.

Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यं, नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

manasaivānudraṣṭavyaṃ, neha nānāsti kiṃcana |
mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati || 19 ||

Through the mind alone (it) is to be realised. There Is no difference whatsoever in it. He goes from death, who sees difference, as it were, in it. [4 – 4 – 19]

- Negation of all attribute.
- This is not – Na – Iti, Na – idam.
- This is not there.

1st Neti :

- Guna Nisheda.

2nd Neti :

- Dravya Nisheda, nothing exists = Shunyam.

Sutra 23 :

तदव्यक्तमाह हि ।

Tadavyaktamaha hi

That (Brahman) is not manifest, for (so the scripture) says. [3 – 2 – 23]

- Continued... 6th Adhikaranam

Vyasa :

- 2 Netis - 2 Forms of attributes - Not attribute and Substance.

1 st Neti	2 nd Neti
<ul style="list-style-type: none">- Tangible- Perceptible- Murtha Viseshanam- Gross	<ul style="list-style-type: none">- Intangible- Imperceptible- Amrutha Viseshanam- Subtle

Question :

- If attributes negated, Brahman alone remains.
- How nobody recognises, comprehends Brahman.

Answer :

- Tatu Avyaktam – Nirgunam – Not Objectifiable.
- Our Indriyams capable of objectifying Attributes only not substance, subject.
- Subject not available for objectification, it will eternally remain mystery for human being.

Science :

- Deeper probe - Hazier knowledge, Uncertainty principle - Can't know certainly.
- Know subject through Shastram only. Ultimate substance – Non – Objectifiable.

- It is Substance – Objectifier, Nirgunam Brahman.
- Whatever you objectify is attribute, Attributes - Can't belong to subject.
- Brahman = Nirguna Subject... Essence of 2nd Sutra of Adhikaranam in Sutra 23.

Sutra 24 :

अपि च संराधने प्रत्यक्षानुमानभ्याम् ।

Api cha samradhane pratyakshanumanabhyam

And moreover (Brahman is experienced) in devout meditation (as we know) from the Sruti and Smriti.[3 – 2 – 24]

- Another support to show, “Brahman is not Shunyam”. It is a positive substance.
- Wise arrive at Brahman with Neti Neti.
- Negates Murtha, Amurtha - Tangible, concrete and Intangible substance attributes.
- At time of Samaradhanam, Nididhyasanam, meditation, negates all Viseshanam.
- He does not arrive at Shunyam at all. Vedantic meditation not thoughtlessness, Shunyam but arriving at Nirguna, Rupa Chaitanyam – Subject – Aham.
- You arrive at subject - Consciousness, witness of all negations, absence of all objects.
- Sarva Nisheda Sakshitvena.

Others Say :

- Mind is Blank

Vedantin :

- Mind in which there is nothing other than consciousness is there.

Question :

- How you know consciousness is there?

Answer :

- Because you are able to talk about blankness which is self Evident – Chaitanya Jyotihi.

- Brahman not Shunyam but Bava Rupa Chaitanyam.
- In meditation, don't arrive at Shunyam but Recognise Jyoti, Recognise Sakshi – Not Arrive at Shunyam.

Sruti :

a) Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhīrah pratyag atmanam aīksat avṛtta caksur amṛtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

Shankara :

- Meditation is Avrutta Chakshu, Sense organ not turned out wards but turned inward.
- No more extrovert, Operational. Pratyak Atman – Aikshatu – Not Shunyam Aikshatu.
- Atma = Nirguna Chaitanyam – Not Shunyam.

b) Mundak Upanishad :

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मण वा ।
ज्ञानप्रसादेन विशुद्धसत्त्व- स्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

na caksusa grhyate nāpi vaca na-nyair-devais-tapasa karmāṇa va ।
jñāna-prasadena visuddha-sattvaḥ tatastu taṁ pasyate nīṣkalam dhyāya-manah ॥ 8 ॥

The Self cannot be described by words, nor perceived by eyes or the senses, nor revealed by rituals and penance. When the understanding becomes calm and refined, then alone, in meditation, one realizes Him, the Absolute. [III – I – 8]

- After Vedanta Sravanam ; negate attributes - Even emotions of Raga, Dvesha, Kama, Krodha... Vishuddha Sattvaha Tam Pasyate.
- Recognises Paramatma as the Chaitanyam Jyoti Rupena.

- Recognises not objectifies...
- He Subjectifies Paramatma, claims Paramatma as I the Chaitanyam.
- Does not require thought to illumine it.
- Because of that Chaitanyam alone, thoughts are illumined, body, world illumined.

Mahabharata :

- Shanti Parva – 47 – 55
- Wise in meditation after turning away from objective world, they see Jyoti.
- Inside their mind as witness of their thoughts, recognise Chaitanyam.

Word Meaning :

a) Apicha :

- Moreover.

b) Samradhane :

- Wise Recognise Brahman in meditation.

c) Pratyakshanubhyam :

- As revealed by Sruti and Smriti.

Significance :

a) Apicha :

- Further support of Vedantic meditation, Previously – Neti Neti Reinterpreted.

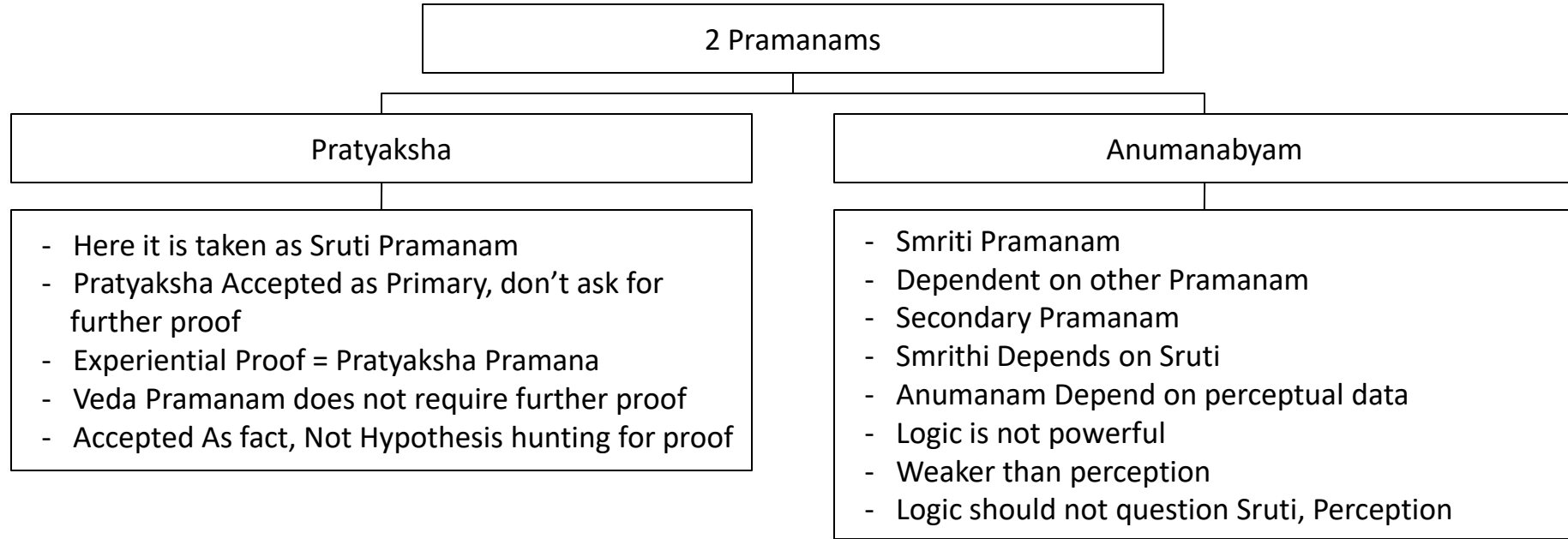
b) Now Anubava Pramanam :

- Wise people recognise.

c) Samradhanam :

- Here Dhyanam Aradhana = here worship in form of Vedantic Meditation.
- Recognition possible only if, you Recognise Aham Brahman Asmi at time of Sravanam.

- If No knowledge in Sravanam, meditation is of no use.
- Vedantic meditation is reliving, knowledge gained in meditation.
- Meditation, not for gaining new, knowledge but to receive the knowledge gained in Sravanam Recognise Brahman.



- Science has no power to question Veda – Science based on perceptual data.

Sutra 25 :

**प्रकाशादिवच्चावैशेष्यं प्रकाशश्च
कर्मण्यभ्यासात् ।**

**Prakasadivacchavaisheshyam prakasascha
karmanyabhyasat**

And as in the case of (physical) light and the like, there is no difference, so also between Brahman and Its manifestation in activity; on account of the repeated instruction (of the Sruti to that effect). [3 – 2 – 25]

- Brahman is positive entity Recognised by wise as Chaitanyam after negation of everything else.

- In Meditation, Recognise Brahman as positive entity.
- Vyasa handles Shunyavadi. Other Purva Pakshi takes advantage of Shunyavadi.
- Dvaitin takes advantage of Vyasa, Attacks from another angle.

a) Meditators Recognise Paramatma :

Jivatma	Paramatma
<ul style="list-style-type: none"> - Knower - Subject of recognition, knowledge 	<ul style="list-style-type: none"> - Known - Object of knowledge / Recognition

- Subject – Object never identical. Jivatma / Paramatma – Bheda Vadi.
- When Vyasa deals with Shunya Vadi, Bheda Vadi taps from behind.

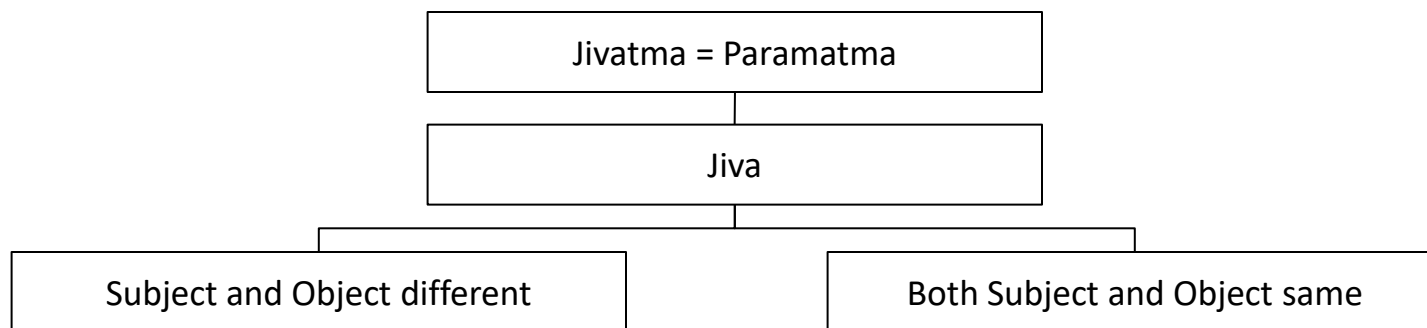
Vyasa :

a)

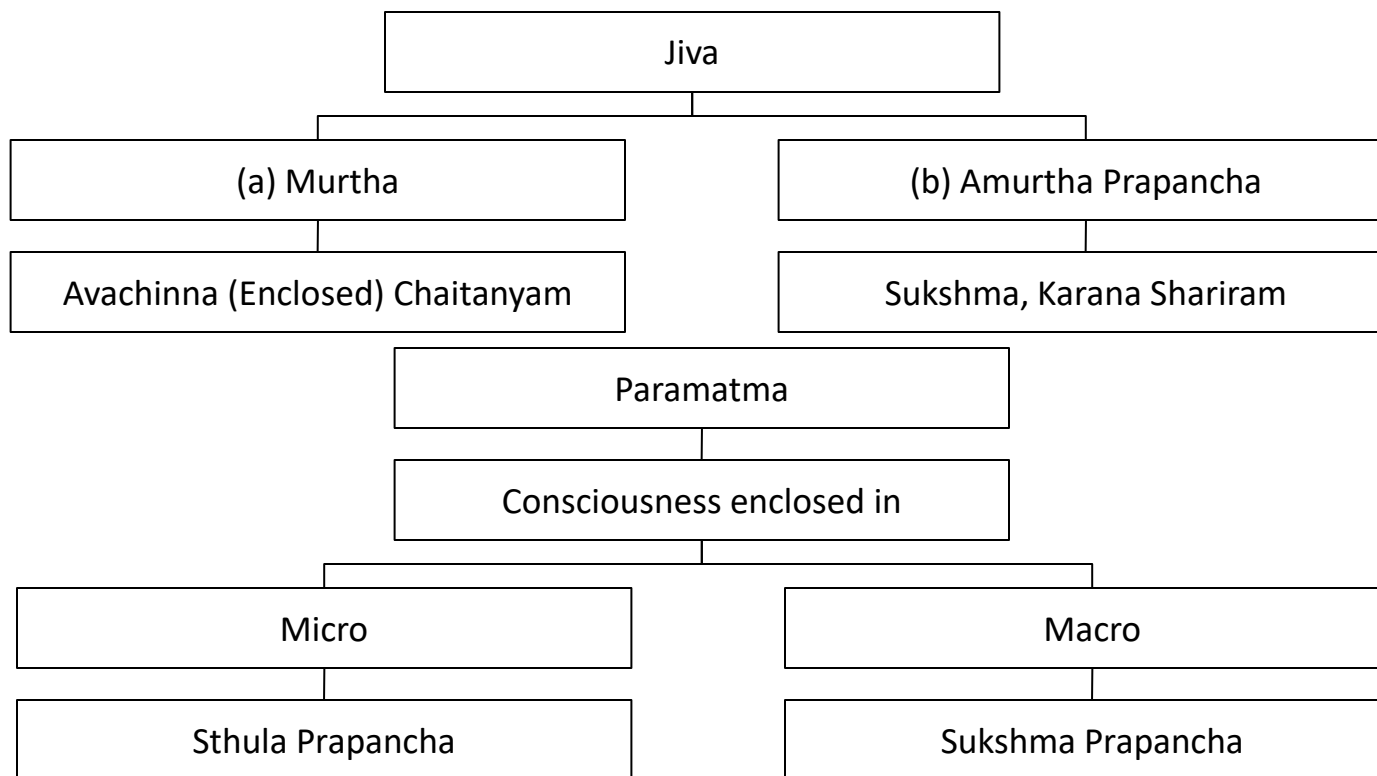
Knower	Known
Jivatma	Paramatma

Difference Accepted :

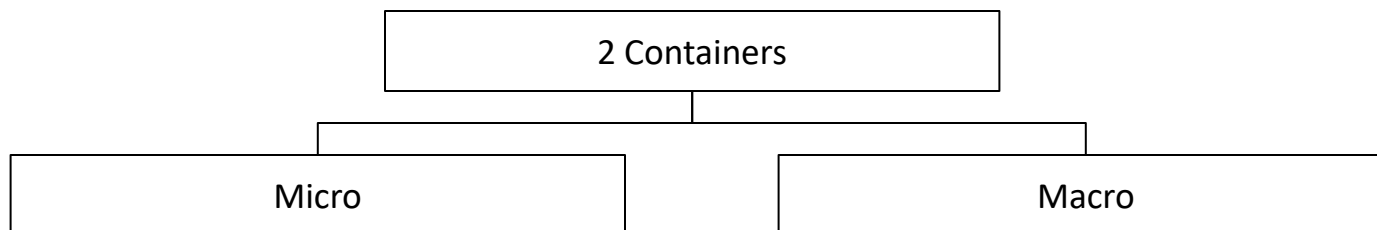
b)



- Appears as though I am contradicting.
- I Accept / Difference – Vyavarika Shariraka Drishti



- One consciousness (Abheda) in 2 Containers



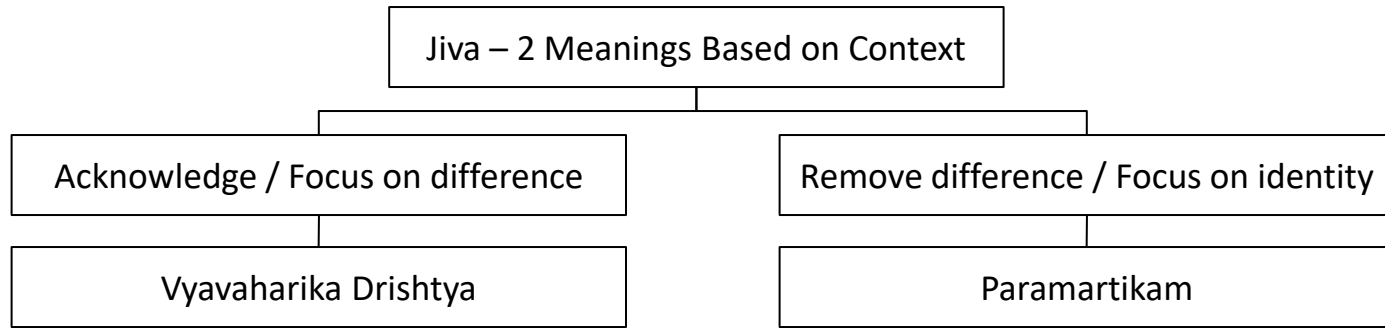
Bheda	Abheda
<ul style="list-style-type: none"> - Keeping difference in View - Jiva (Knower) – Paramatma (Known) - Difference in Micro / Macro Container - Container vision - Ghata Akasha – Koshata (Hall) Akasha 	<ul style="list-style-type: none"> - One Consciousness - Brahmapida Aapnoti Param - Equation - Content Vision

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]



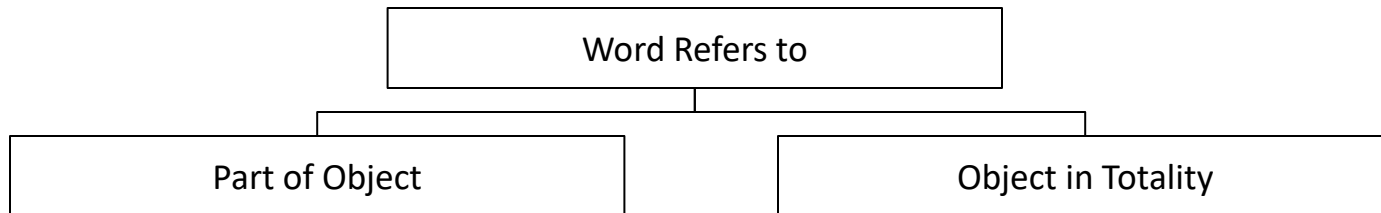
Example :

a) Bring banana :

- With skin - Without skin

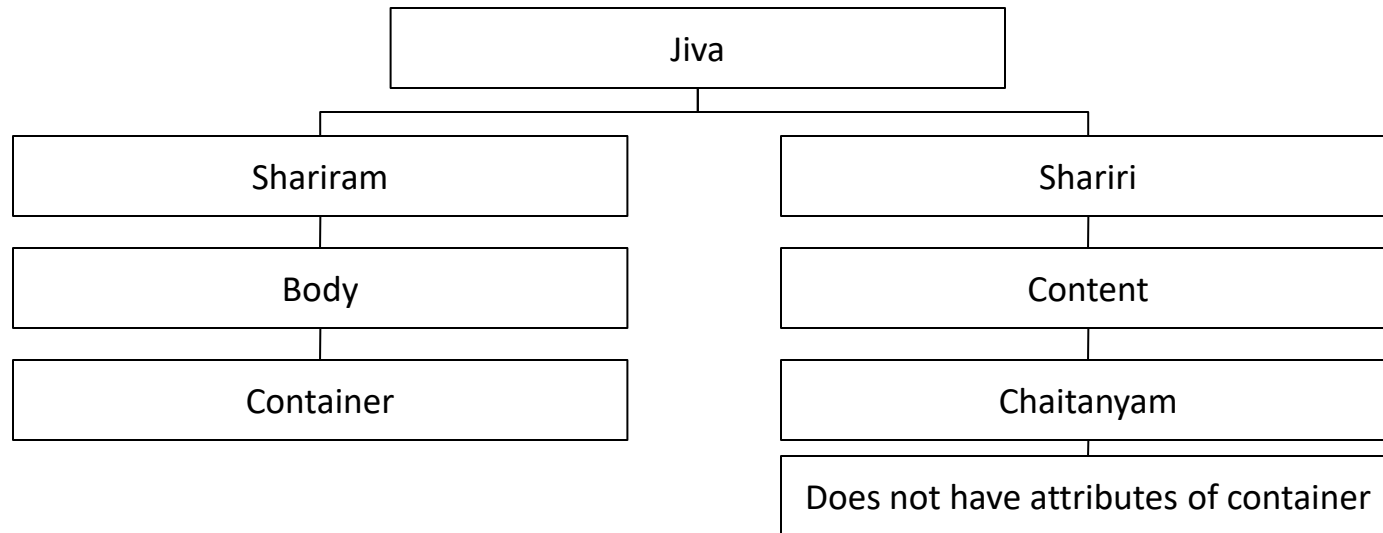
b) I Ate banana :

- Without skin
- Do Baga Tyaga Lakshana. Intellectually Peel Vachyartham and take Lakshyartham.



- Baga Tyasa Lakshana.

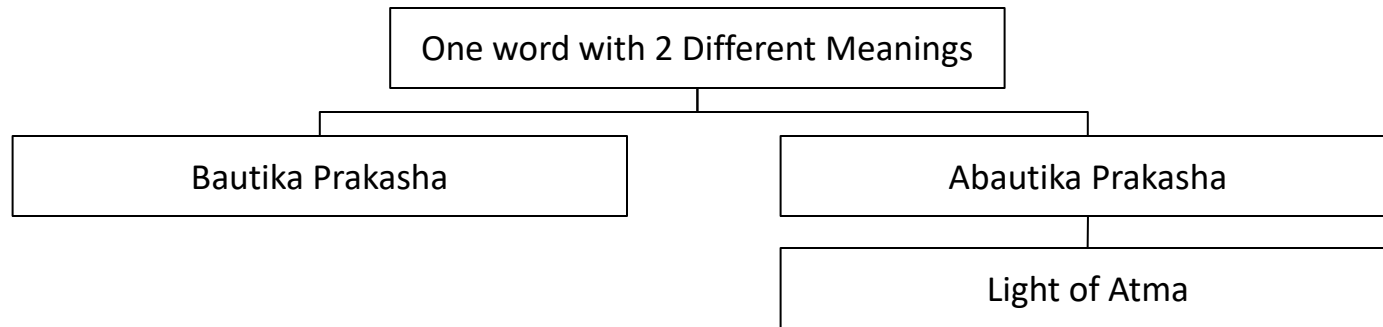
- c) What is the cost of hall? Whole hall
- d) I was seated in the hall – Part of hall.
- e) This is desk – Book is kept on the Desk – (Part – Understood).
- f) Ganga is 2000 miles long.
- g) I Dipped in Ganga - Part (Answer)



Vyasa Says :

- Prakasha Vatu – Chaitanyam within Micro and macro both Attributeless.
- Light does not take attribute of objects which it comes in contact.
- Light pervades body but not polluted by dirt of Body.
- Micro and macro consciousness both Attributeless.
- Consciousness within Micro container is small and Big hall Big.
- Small Nirguna Chaitanyam and Big Nirguna Chaitanyam is both identical.
- Consciousness is one in which small and Big containers are existing, arrive and Depart.
- Consciousness not Big / Small. Attributes of Container not Associated with content consciousness.

General Analysis of Sutra :



a) Cha :

- However

b) Aveishesyam :

- Jivatma and Paramatma are identical.

c) Prakashadivatu :

- Like light Etc.

d) Prakashaha Cha :

- And Paramatma is apparently different.

e) Karmani :

- During the Act of meditation.

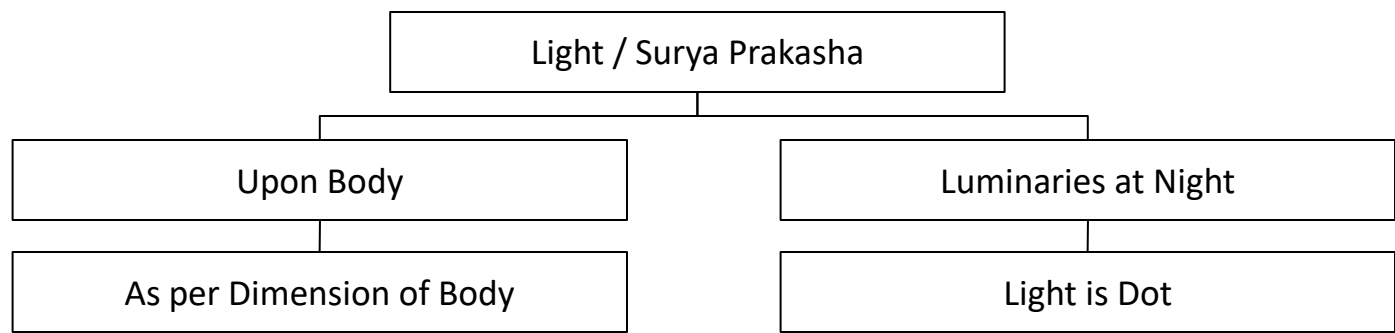
f) Abyasat :

- This is known through repeated assertion of the oneness of Jivatma and Paramatma.

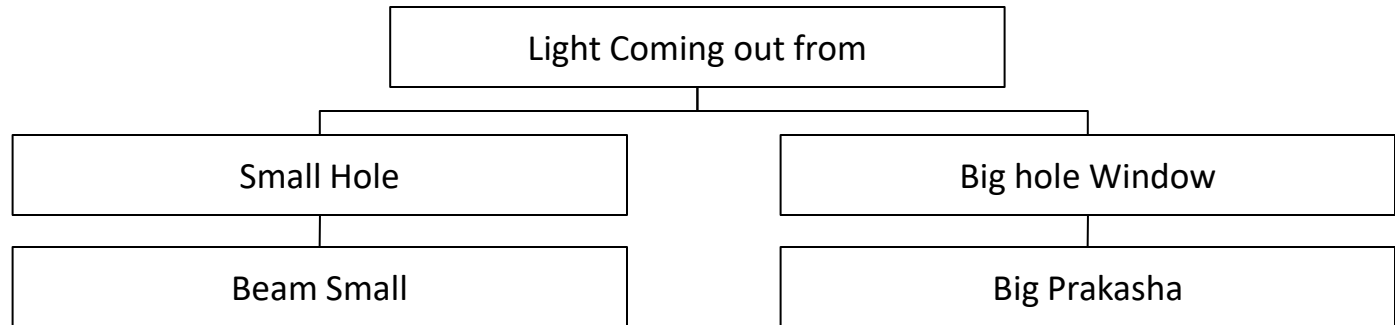
Significance :

a) Prakashadivatu :

- When light associated with small object, light appears to be small.



- Light is seemingly different, Pluralistic not really different.



b) Aadhi :

- Etc, Akasha Drishtanta, like space seemingly different from container to container.
- Similarly consciousness is seemingly different from container to container.

c) Veishyam = Bheda :

- Viseshya Bava, Aveishyam = Abheda = Real Aikyam, oneness.
- Between Jivatma / Paramatma and seeming difference.

d) Next Prakashacha :

- Light of Chaitanyam.

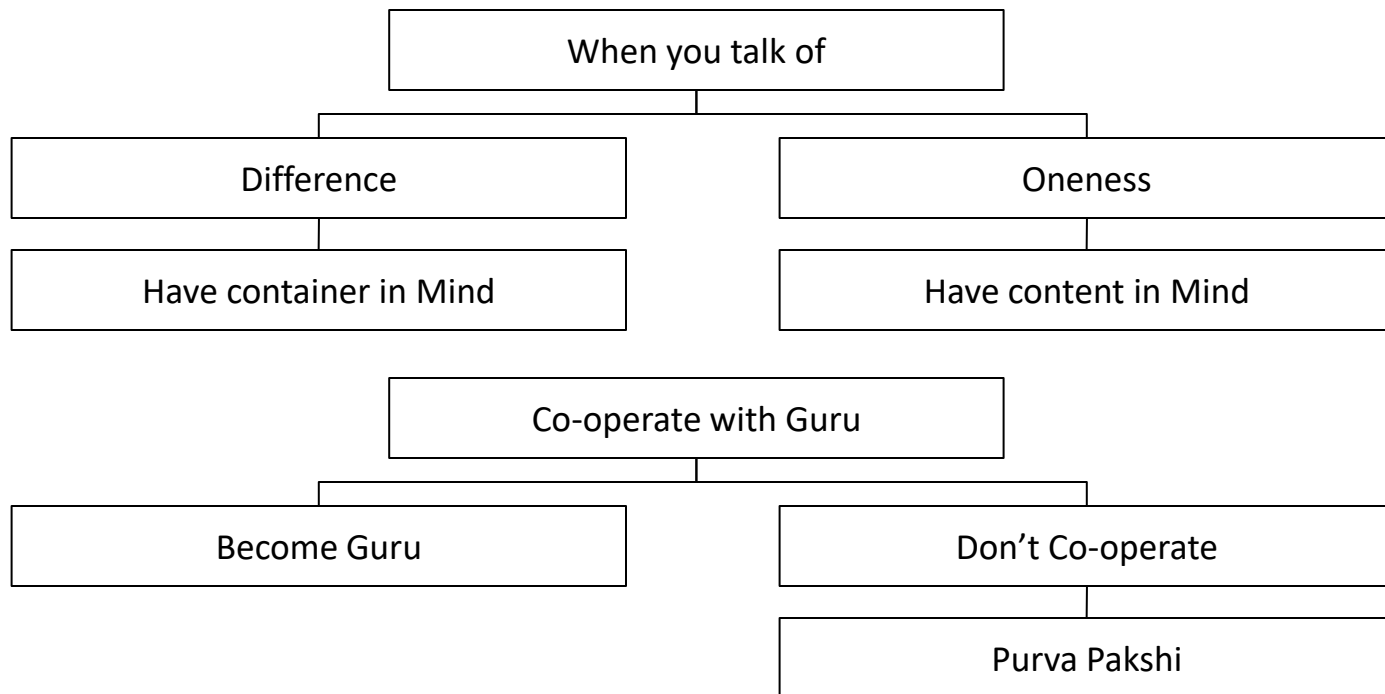
e) Karmani :

- Meditative action during meditation Vyavaharika time there is seeming difference.

f) Eva :

- During meditation, Keeping difference of meditator w.r.t Body not consciousness.
- Meditator status belongs to body not consciousness. Consciousness not meditator or meditation.

Jiva	Paramatma
- Meditator	- Object of Meditation - Macro entity contained in Murtha, Amurtha Prapancha

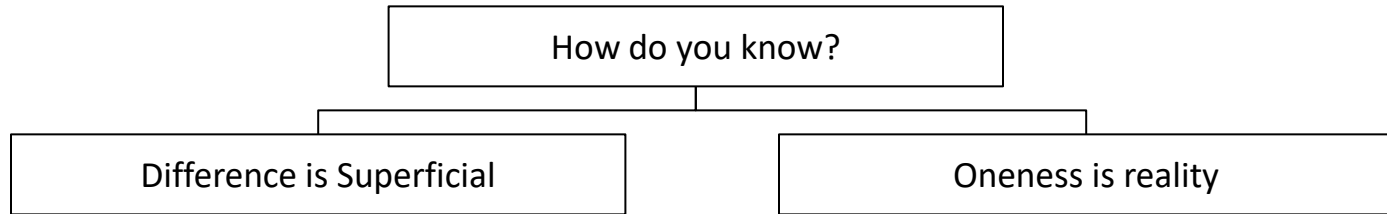


Prakashascha :

- Paramatma Bheda Sahitaha, Dhyana Karmani.

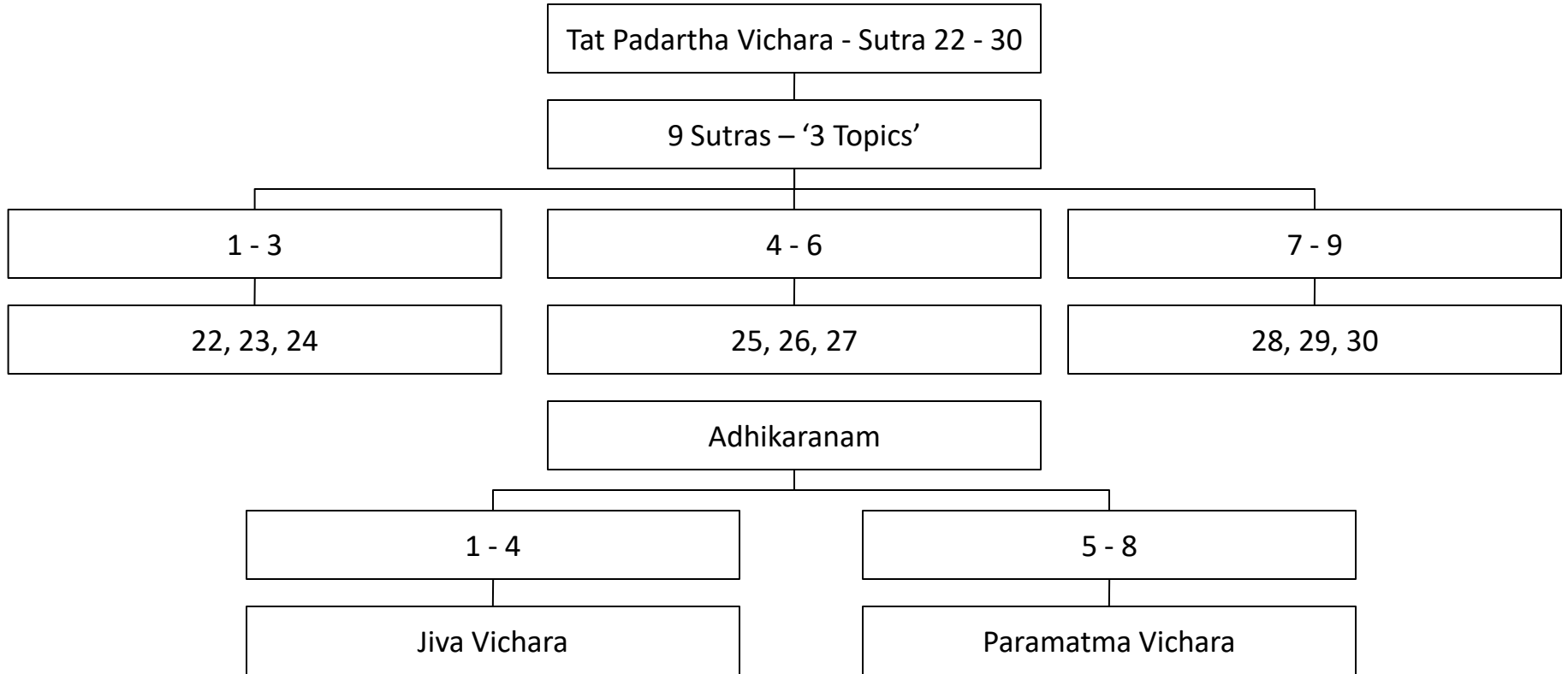
g) Tat Tvam Asi Abhyasat :

- Repeated assertion – 9 Times – You are Paramatma.



Lecture 262

- 3rd Adhyaya – 2nd Pada – 6th Adhikara.



1st Topic (22, 23, 24) :

- Analysis of Neti Neti in Brihadaranyaka Upanishad.

Question :

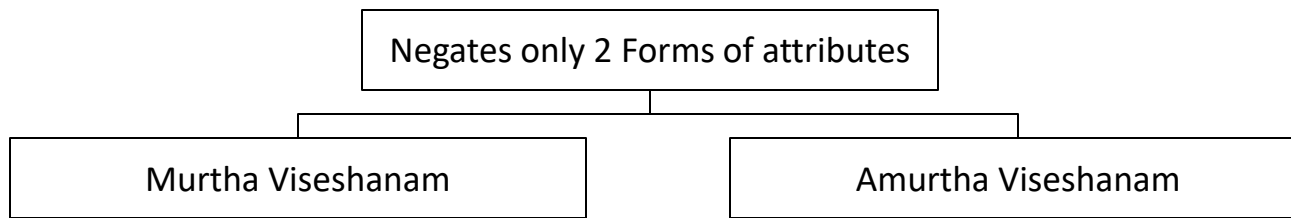
- Neti negates attribute or substance.

Answer – Shunyavadi :

- Negates both – Ultimate reality – Shunyam.

Siddantin :

- 3 Sutras – Neti does not negate attribute and Substance.

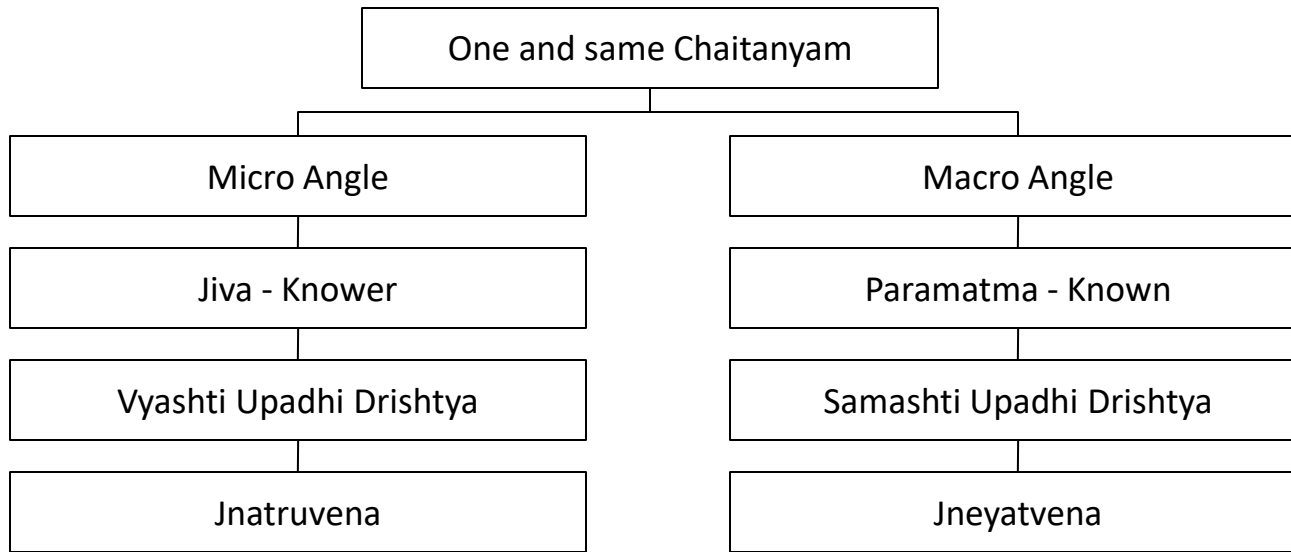


- Nirvisesham, Nirguna Brahman, Chaitanya Rupena, Nisheda Sakshi, Adhishtana Rupena, Avasishyate (Remains)
- Vyasa confirms experience of wise, Samradhane - in meditation.
- Wise negate all Anatmas, don't arrive at Shunyam - Arrive at and recognise Nirvisesha.
- Brahman Chaitanyam.. Recognise Brahman as Sakshi Chaitanyam.
- Sruti, Yukti, Vidwat Anubava, Pramana points out Brahman not Shunyam.
- Last point triggers another Prasanga Vashat topic.

Jnani	Paramatma
<ul style="list-style-type: none"> - Recogniser - Knower 	<ul style="list-style-type: none"> - Known - Recognised

Hence Jivatma / Paramatma – Bheda :

- Shunya Vada –
- Bheda Vada – 23, 24, 25, 26
- Jivatma / Paramatma = Jnantru – Jnana Bheda = Vyavaharika satyam not absolute reality.



- Remove Micro and Macro Upadhis
- Jiva not knower, Paramatma not known } Knower, known difference is Vyavaharikam not Paramartikam.
- 2 Upadhis, Micro and Macro do not pollute the content consciousness because consciousness is Asanga like light.
- Prakavatcha Aveishesyam.
- Consciousness in Micro container not affected by negative attributes of Jiva or tainted by positive attributes of Paramatma.
- Neither good Virtues or negative attributes pollute consciousness.

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
 अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
 Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

Bheda	Abheda
<ul style="list-style-type: none"> - Vyavaharikam - Duality, relative truth 	<ul style="list-style-type: none"> - Paramartikam - Oneness – Absolute Truth

- Answer given to Bheda Dvaita Vada.
- Reinforced in Sutra 26.

Sutra 26 :

अतोऽनन्तेन तथा हि लिङ्गम् ।

Ato'nantena tatha hi lingam

Therefore (the individual soul becomes one) with the Infinite; for thus the (scripture) indicates. [3 – 2 – 26]

- Confirmation of Abheda lingam = Aikya Vada. Aikyam reinforced.
- Since Bheda incidental – Vyavaharika and Abheda Paramartikam, Jivatma / Paramatma Aikyam alone must be taken as teaching.

Supported by Sruti :

- Previously Abhyasat – Said, Sruti repeatedly asserts Abheda.

a) Tat Tvam Asi – Mahavakya :

- 9 Times Abyasat – Repetition, there are indirect clues also.

b) Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ १॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati I
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati II 9 II

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9] ²⁸⁴⁹

- Knower of Brahman, becomes Brahman.
- Possible only if Jivatma and Paramatma are identical.
- Because of ignorance, see difference. With wisdom, difference goes.
- If Actually different, Jiva can never become Paramatma by knowledge.
- Watch and Me different, I can't become watch by watch Jnanam.
- Yaha donkey Veda, never donkey Eva Bavati.
- Where difference real, knowledge can't remove difference.
- Where difference is misconception, knowledge removes difference.
- Bheda is Aberration, Avastavam, Erroneous perception, Aavidyakatvam – Abhedam – Vastavam.

c) Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।

तदेव सक्तः सह कर्मणैति

लिङ्गं मनो यत्र निषक्तमस्य ।

प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् ।

तस्मात्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥

इति नु कामयमानः; अथाकामयमानः—योऽकामो

निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,

ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeṣa śloko bhavati |

tadeva saktah saha karmaṇaiti

liṅgaṃ mano yatra niṣaktamasya |

prāpyāntaṃ karmaṇastasya yatkiñceha karotyayam |

tasmāllokātpunaraityasmai lokāya karmaṇe ||

iti nu kāmayamānaḥ; athākāmayamānaḥ—yo'kāmo

niṣkāma āptakāma ātmakāmo na tasya prāṇā utkrāmanti,

brahmaiva sanbrahmāpyeti || 6 ||

Regarding this there is the following pithy Verse : ‘being attached he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.’ Thus does the man who desires (transmigrate). But the man who does not desire (never Transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the self-the organs do not depart. Being but Brahman, he is merged in Brahman. [4 – 4 - 6]

- Apyeti = Eki Bavati, Jiva through knowledge becomes Jiva with Brahman.
- Before knowledge also Jiva was one with Brahman only.
- Remaining in Brahman, all the time, he becomes Brahman.

Question :

- Why should he become Brahman?
- Being Brahman he thought he is not Brahman. Knowing Brahman, he claimed his glory of Brahmanhood.
- Claiming figuratively called becoming.
- We are Brahman all the time, Knowledge removes misconception.
- Ignorance based misconception, Abhedaha Vastava...

Word Meaning :

a) Ataha :

- Therefore, Jiva is identical.

b) Anantena :

- With limitless Paramatma.

c) Lingam :

- There is Sruti Statement.

d) Tatahi :

- In support of this.

Significance :

a) Ataha :

- Because of reason, given in previous Sutra.
- Jivatma and Paramatma – Consciousness.
- No difference in consciousness – Substance. Difference w.r.t Attributes, container.

Example :

- Like light, consciousness can't take attributes of micro and Macro container.
- Hence attribute wise difference is there.

Can't Say :

- Ishvara has pure Nirguna Chaitanyam, Jiva has impure Nirguna Chaitanyam.
- God has Omniscient – Nirguna Chaitanyam.
- Jiva has Alpascent - Nirguna Chaitanyam.

↑

Attributes - Belongs to container Shariram not content consciousness.

- Substance wise, difference can't be established like light.

b) Prakasha Tulyatvat :

- Anantena – Paramatma is Anta Rahitaha.

c) Paramatma – Jivatmanaha Aikyam :

- Identity should be accepted as truth.

d) Tatahi :

- Corroborative evidence to support this Aikya Vada.

e) Lingam :

- Indicative Sruti Vakyam.
- Direct Sruti = Tat Tvam Asi.. [Chapter 6 – 8 – 7]
- Indirect Sruti = Brahmeiva San... [Chapter 4 – 4 – 6]
- Vyasa reinforces Abhedha Vada. Sutra 27, 28 – Purva Pakshi Sutras.

Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

*Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti || 1 ||*

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Sutra 27 :

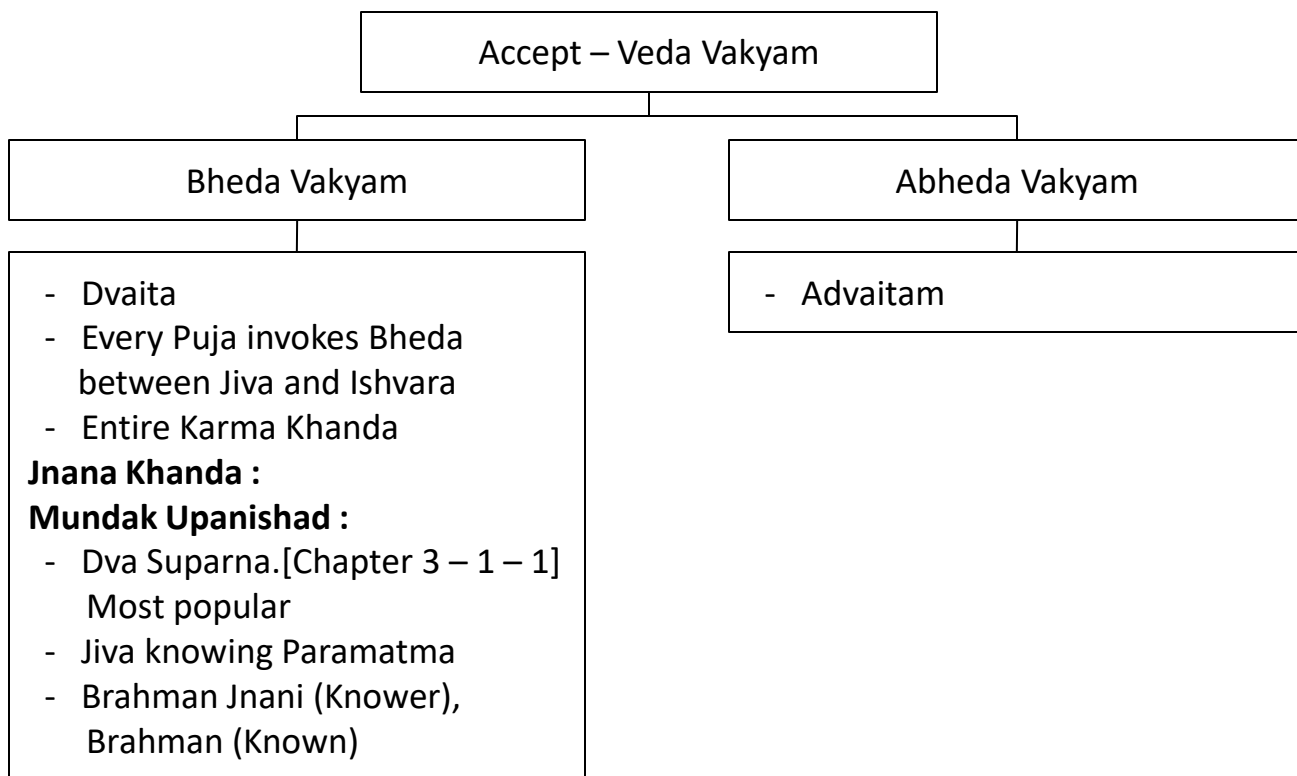
उभयव्यपदेशात्त्वहिकुण्डलवत् ।

Ubhayavyapadesattvahikundalavat

But on account of both (i.e., difference and non-difference) being taught (by the Sruti), (the relation of the highest Brahman to the individual soul has to be viewed) like that of the snake to its coils. [3 – 2 – 27]

New Purva Pakshi introduced :

- Not happy with Abheda, Advaita, Aikya Vada.
- Vedantins committing big blunder, No balanced interpretation.
- Have Selective Amnesia – (Cm’s idiom).



Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
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Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Jnanam presupposes knower – Known duality.
- Upasana presupposes meditator or – Meditated duality.
- Aikyam presupposes duality, should have equal reverence to Bheda / Abheda Vakyam.
- Yatu Yatu Pramana Siddham Tatu Tatu Satyam. If revealed by Pramanam – Satyam.

Advaitam	Dvaitam
<ul style="list-style-type: none"> - Veda Pramanam - Ignores Bheda Vakyam 	<ul style="list-style-type: none"> - Veda Pramanam - Ignores Abheda Vakyam

- No impartial comprehension of Veda. Balanced Vision = Bheda – Abheda Vada.
- Inclusive philosophy, ideal, impartial objective, Mature Philosophy.

Visishta Advaitin :

- Refined form of Bheda – Abheda.
- Ubaya Satyatva Vada - Both Bheda – Abheda Satyam correct, One is unreal is wrong Approach.

How will you accommodate both reality?

- How 2 Satyams? Light and darkness?

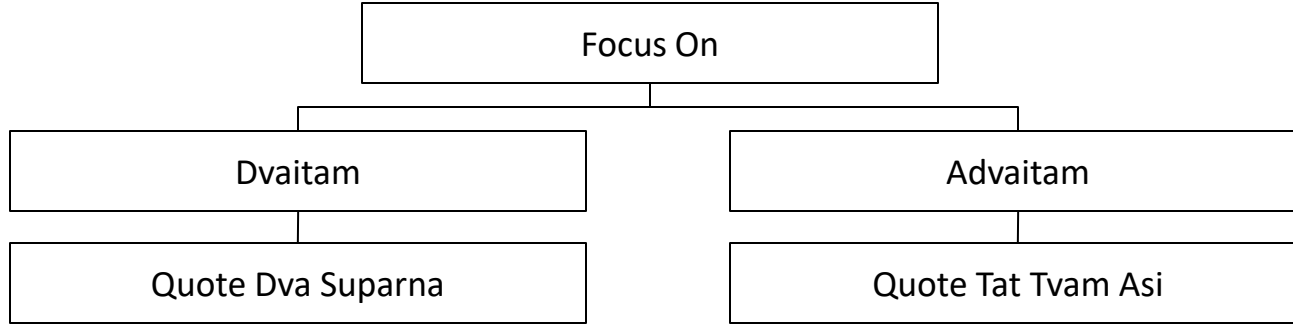
Purva Pakshi :

- 1st Accept Bheda – Abheda is revealed by Sruti.

Have Drishti :

- | | | |
|---|---|-----------------------------|
| <ul style="list-style-type: none"> • Guna - Guni Attribute - Noun-Substance Blue Colour - Cloth • Amsa - Amshi Part(Hand) - Whole(Individual) Jivatma - Paramatma | } | Accommodates Bheda - Abheda |
|---|---|-----------------------------|
- Attribute not totally different from Substance – A
 - Can't exist away from substance.
 - Blue shirt. Attribute not totally identical. Colour and Shirt 2 Things.

- Difference and Non difference } - Stick to each other, Inseparable
- Part and Whole }
- Jiva attribute / Part of Paramatma – Not totally different / Identical.
- Substance and attribute equally real.
- What is relationship between, substance and real attribute?
- Bheda – Abheda – Relationship, Dvaita – Advaitam.



Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
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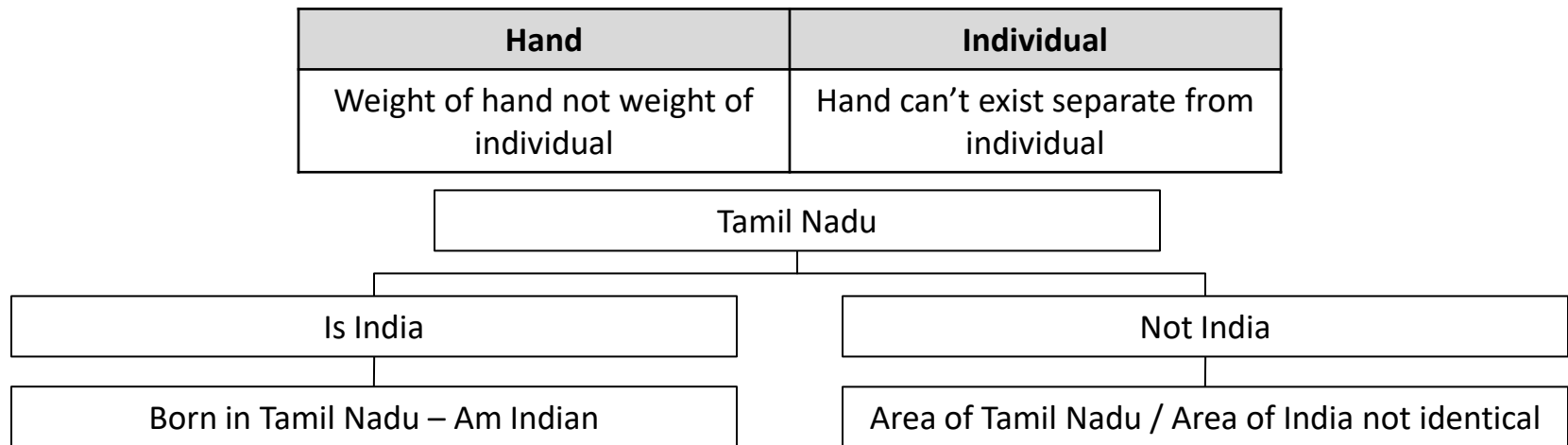
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Why degrading - Falsifying Bheda?

- How bank balance Mithya? Managing life with interest.

Example :



- Identity and Difference both proved through Amsha – Amshi or attribute, substance – Drishti.
- Viseshena – Visishta Drishti, Bheda – Abheda Drishti, Dvaita satyam, Abheda satyam – Drishti.
- Visishta Advaitin in this form, Bheda – Abheda Vada propounded by Ramanuja not available during Shankara's time.
- Ramanuja came later. Shankara - Can't suppose / oppose, Visishta Advaitin because it never existed.
- Bheda - Abheda later referred as Visishta Advaitin.
- 27th Sutra is Purva Pakshi Sutra.

Vyasa gives different example :

- Viseshana – Viseshya, Amsha – Amshi.

Swamis Example :

- Dress – Colour
 - Man – Height
 - Man – Complexion
 - Hand – Individual
- } Guna Guni
- } Part – Whole

Vyasas Example :

a) Ahi – Kundala Vatu :

Ahi	Kundala Vatu
<ul style="list-style-type: none">- Snake- Total	<ul style="list-style-type: none">- Snake in coiled condition without trunk and Hood- Part- Part Totally different / identical

b)

Deepaha / Light	Prasna / Radiance luminosity
<ul style="list-style-type: none">- Prakasha Ashraya- Sun Vikshayam	<ul style="list-style-type: none">- Prakasha- Sunlight Beam Vishesana

- Not totally identical / Different Guna – Guni.

Word Analysis :

a) Ubaya Vyapadeshat :

- Since Sruti mentions both

b) Ahi Kundahi Vatu :

- Jivatma and Paramatma are indeed.
- Like Snake (Amshya) and coil (Amsha).

c) Tu :

- And

Significance :

a) Ubaya Vyapadeshat :

- Both Dvaita and Advaita Sruti Vakyams exist.
- How you quote only.

Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
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Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

b) Tu :

- Differentiate Dvaita from Advaitam.
- Each one takes only what suits them.

c) Aahi :

- Snake – Kundali
- Jiva Amsha of Paramatma.

Jiva	Paramatma
<ul style="list-style-type: none">- Spark- Wave	<ul style="list-style-type: none">- Fine- Ocean

2nd Example :

Sutra 28 :

प्रकाशाश्रयवद्वा तेजस्त्वात् ।	Prakasasrayavadva tejastvat
--------------------------------	-----------------------------

Or like (the relation of) light and its substratum, on account of both being luminous. [3 – 2 – 28]

General Analysis :

Prabha / Prakasha	Lamp / Deepa
<ul style="list-style-type: none">- Light Beam Luminosity	<ul style="list-style-type: none">- Ashraya- Source

- Sunlight Attribute – Sun Substance.
- Bheda – Abheda, Part – Whole } Sambanda.
- Brilliance and Sun – Not Separable - Part Abheda. Sunlight not Sun – Bheda.

Word Meaning :

a) Va = Or

b) Prakasha Ashraya vatu :

- Jivatma and Paramatma like light and Source.

c) Tejastvat :

- Both being Luminous, conscious.

Significance :

a)

Prakasha	Ashrayat
<ul style="list-style-type: none">- Light- Prabha	<ul style="list-style-type: none">- Lamp- Deepa

- Just as they are related.

b) Tejastvat :

- Both being luminous both identical and different, Source and emerging one - Different Luminous – Identical.

Similarly :

Jivatma	Paramatma
<ul style="list-style-type: none">- Beam- Many	<ul style="list-style-type: none">- Source

Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

Sparks	Fire
<ul style="list-style-type: none">- Many- Arise out of huge fire- Fire and Spark have equal degree of reality	<ul style="list-style-type: none">- One

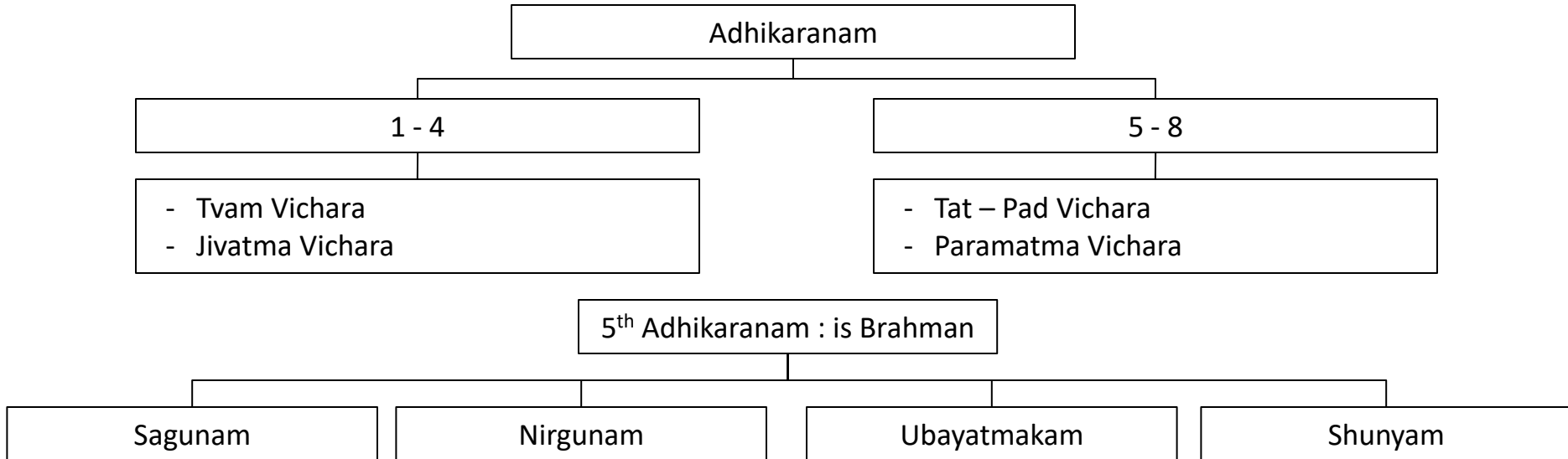
- Purva Pakshi Sutra.
- Answer in next class.

Sutra 29 :

पूर्ववद्वा ।

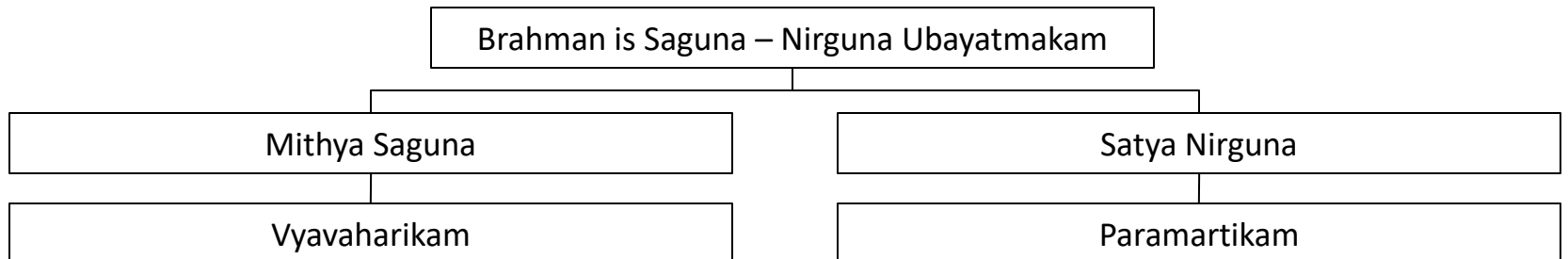
Purvavadva

Or (the relation between the two, i.e., Jiva and Brahman is) as (given) before. [3 – 2 – 29]



Siddantin :

a)



- b) Brahman is not Sagunam alone, Brahman is not Nirgunam alone, Brahman is not Shunyam
- c) Ubayam = Lingam = Indicators(Guna's)

6th Adhikaranam :

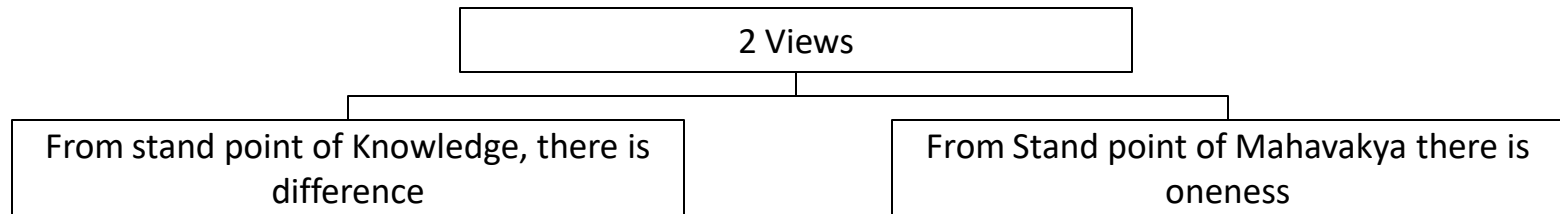
- Incidental topic, is Jiva different or Non different from Brahman?
- From that Brahman – Paramatma is Jiva different or not?
- What is Sambanda between Jivatma and Paramatma? Incidentally Analysed from 25th Sutra.

Purva Pakshi :

- Accepts difference between Jivatma / Paramatma because you talk of Jiva knowing Paramatma.

Previous Sutra 24 :

- Apicha Samaradhama Atmabyam.
- Knowledge supposes knowing, Jiva and known Paramatma.
- Every Mahavakya reveals Abheda – Oneness.



- Hence Bheda – Abheda Matam propounded by Bhaskaraha Philosopher contemporary of Shankara.
- Combines both Bheda – Abheda, Visishta Advaitin is modified version of Bheda – Abheda.
- Purva Pakshi Sutra – 27 and 28

Purva Pakshi :

- Quoting Mahavakya Tat Tvam Asi alone is in justifiable.

Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १॥

*Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti || 1 ||*

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Quote both Pramanam.
- Bheda - Abheda = Amsa – Amshi Sambanda = Viseshana – Viseshya Sambanda.
- Part – Whole – Both Bheda –Abheda. Part neither totally identical, different from whole.
- Ahi Kundala Vatu, Deepa – Prabha vatu, Prakasha – Ashvaya Vatu.
- Property not identical with substance not totally different from Substance.
- Don’t see property walking out alone without substance.
- Amsa – Amshi or Guna – Guni, Bheda – Abheda Sambanda, Advaitin attribute of negating Bheda is false because.

Abheda	Bheda
<ul style="list-style-type: none"> - Revealed by Shastram alone - Dva Suparna.. [Chapter 3 – 1 – 1] 	<ul style="list-style-type: none"> - Revealed by Shastra and Pratyaksha - Our experience proves - I am not Paramatma - Both Pramana Sidda - I am creature, both Satya – Vyasa's answer 29 - Paramatma(Creator)

Sutra 29 :

पूर्ववद्वा ।

Purvavadva

Or (the relation between the two, i.e., Jiva and Brahman is) as (given) before. [3 – 2 – 29]

- Vyasa answers - Purva Vatvat

Vyasa's Answer :

- Simple, Accepts Abheda only – Not Bheda / Abheda.
- Abheda talked in sutra 25 + 26 with Prakasha Drishtanta.
- Unfair because Bheda – Abheda established.

General Analysis :

- Very important answer, round about answer.

Bheda - Abheda vadi :

- Bheda is Pratyaksham and Shastra Pramanam Siddham.

Abheda :

- Shastra Pramana Siddam, whatever is Pramana Siddam is satyam.

Pramana Siddam = Satyam = Revealed by Shastram and Pratyaksham

Jiva

Paramatma

Jivatma – Paramatma
Bheda

Jivatma – Paramatma
Abheda

a) Mundak Upanishad : Very important powerful mantra

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

Samane vrkse puruso nimagno-nisaya socati muhyamanah ।
justam yada pasyaty-anyam-isam-asya mahimanam-iti vita-sokah ॥ 2 ॥

Seated on the self-same tree, one of them – the Ego – sunk in ignorance and deluded, grieves for his impotence. But when he sees the other – the Lord, the worshipful – and also His Glory, he becomes free from dejection. [III – I – 2]

- Jiva different from Paramatma suffers sorrow, Pain, Dukham, “Shochati – Shokaha”
- Shokam – Sorrow – Dukham – 5th Satyam

b) Is Dukham / Shoka – Pramana Siddam :

- It is Also Pramana Siddam.

Dukham – 2 Pramanams

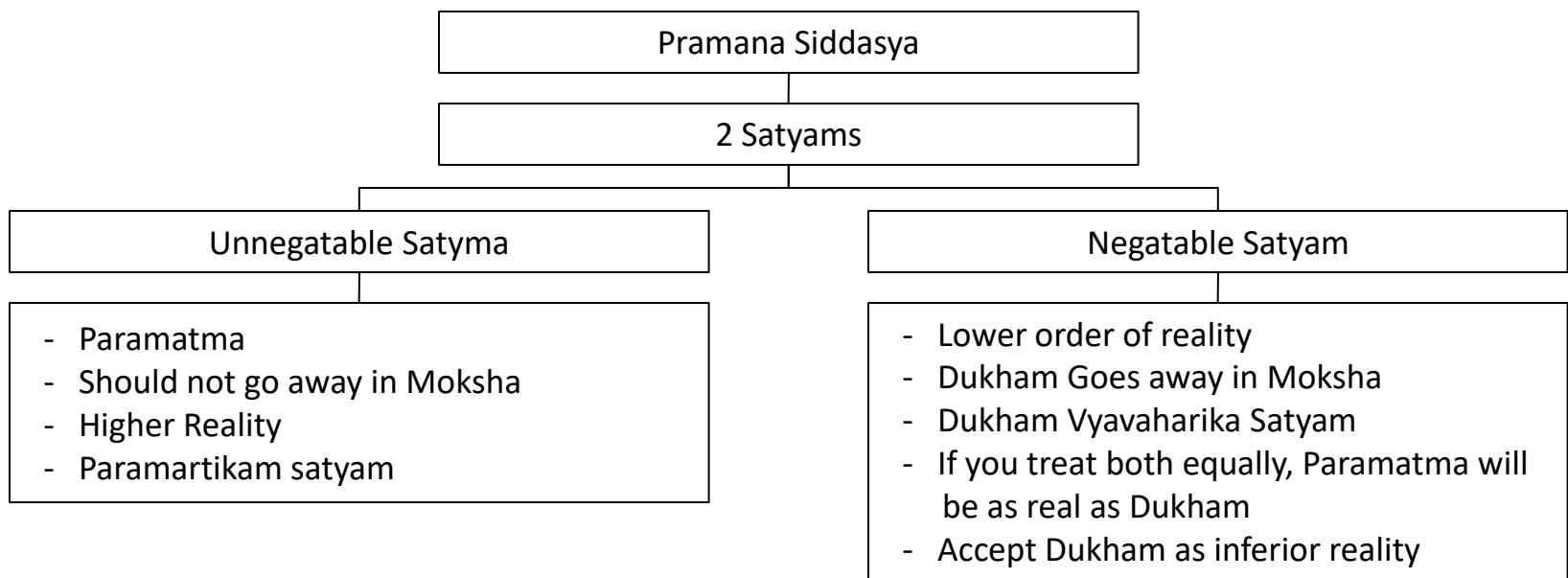
- Shastra
- Mundak Upanishad : [Chapter 3 - 1 - 2]

- Anubava and Pratyaksha Siddam
- Nastika Also Accepts

- Pramana Dvaya Siddham – Satyam.
- Dukham also Satyam. Equally Pramana Siddham.
- All 5 Equally Satyam – Pramana Siddatvat – Nityam.
- Yatu Yatu Satyam - Tatu Nityam,
- Tri kale Api Tishtanti.
- Accept all 5 as Nityam.
- If all 5 is Nityam at time of Moksha also 5 will be there, Moksha definition = Dukha Nivritti.
- Dukha continues, Pramattvat, Siddatvat. If Dukham continues - Then no Moksha.
- Anirmoksha Prasanga Dosha - If all 5 satyam and Nityam.
- In Moksha crying... to avoid this problem Bheda - Abheda have to say / Argue :
- Yatu satyam – Tatu Anityam, Dukham will alone go away in Moksha, whatever is satyam is Anityam.
- All 5 will go away, During Moksha Shunyam will be there, Buddhist will win.
- Dukham – Anityam - But Jivatma / Paramatma / Bheda – Abheda – Nityam.
- Dukham alone perishable in Moksha.

4	1
Nityam	Dukham Anityam

- Will be forced to talk about 2 Satyams.
- 1st Four – Satyam – Nityam continues in Moksha.
- Dukham Alone Satyam Pramana.
- Siddatvat – In Moksha kale Badyate, Accept 2 Orders of reality.



Purva Pakshi :

- If I accept Vyavaharika Satyam, you change into Mithya, Mithya word Disturbs me.

Mithya :

- Rope-Snake
- Unreal
- Lower reality
- Dukham : Negatable during Moksha, Badyam. How Dukham negated in Moksha Kale?
- Sorrow not in – Moksha. It is lower order of reality, How is sorrow negated?
- Normally use Karma – Action to remove, eliminate or negate something.

Example :

- a) Dirt in Body – Removed by bath
 - b) Remove old Building – Bulldozer
- Things eliminated by Karma.
 - Karma Badyam for Elimination, approach Dukham in that way, what action removes Sorrow?

Shastra :

- Sorrow not eliminated by karma but by Jnanam.
- Jnana Badyam Dukham Unique.
- Disease, germs, bacteria – Karma Badyam, take medicine to reduce disease.

2nd Important Information :

- Dukham - Lower order of reality Negatable by knowledge.
- Lower order of reality - Negatable by knowledge, named as Vyavaharika satyam.
- To convey Negatable by knowledge. Veda coins new word = Mithya.
- Mithya only means lower order of reality, that which can be, eliminated by knowledge.
- Dukham = Vyavaharika satyam goes away in Moksha.
- Mithya - Goes away by knowledge.



- Dukham must come under Mithya category.

Shastra :

a) Gita :

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

Chandogyo Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे
भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः
शोचामि तं मा भगवाञ्छोकस्य पारं तार- यत्विति
तं होवाच यद्वै किञ्चित्दध्यगीष्टा नामैवैतत् ३

**So'ham bhagavo mantravidevasmi natmavicchrutam heyva me
bhagavaddrsebhystarati sokamatmaviditi soham bhagavah
socami tam ma bhagavanchokasya param tarayatviti
tam hovaca yadvai kincaitadadhyagistha namaivaitat II 3 II**

True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow. Sanatkumara then said to Narada, Everything you have learnt so far is just words. [7 – 1 – 3]

- Jnanam eliminates sorrow.

Ishvasya Upanishad :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

***Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]***

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

- Mithya – Knowledge Eligible lower order of reality ‘KELOR’
- Lower order and Eliminated by knowledge(Rope Snake).
- For Dukham – Rope snake – Or any example - Knowledge eligible lower.
- Order of reality - Because during Moksha it should not exist.
- Mithya is Negatable by knowledge.

Problem :

- Anirmoksha Prasanga – Dushyatu Duryena Tulyena Nyaya.

Purva Pakshi :

- Accept Dukham is Mithya knowledge eligible lower order of reality(Kelor)
- Brahman Should it come under Kelor. Why you say Bheda is Mithya? Round about?
- Dukham Mithya because it has to be eliminated at time of knowledge.
- Why eliminate Bheda? – Dvaitam, is Mithya world comes under this category.

Next Step :

- Extend to Bheda, Yatra Yatra Bheda, Tatra Tatra Dukham.
- Bheda and Dukham inseparable Pair.

Can't Say :

- Let there be Bheda, No Dukham. Bheda and Dukham coexist, proved by Sruti, Yukti Anubava.

Sruti : Brihadaranyaka Upanishad :

सोऽबिभेत् , तस्मादेकाकी बिभेति ; स हायमीक्षां
चक्रे, यन्मदन्यन्नास्ति, कस्मान्नु बिभेमिति,
तत एवास्य भयं वीयाय, कस्माद्वयमेष्यत् ?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmād ekākī bibheti, sa hāyam īkṣāṁ
cakre, yan mad anyan nāsti, kaṣmān nu bibhemīti,
tata evāsyā bhayaṁ vīyāy vīyāya kasmād hy abheṣyat,
dvitīyād vai bhayaṁ bhavati ॥ 2 ॥

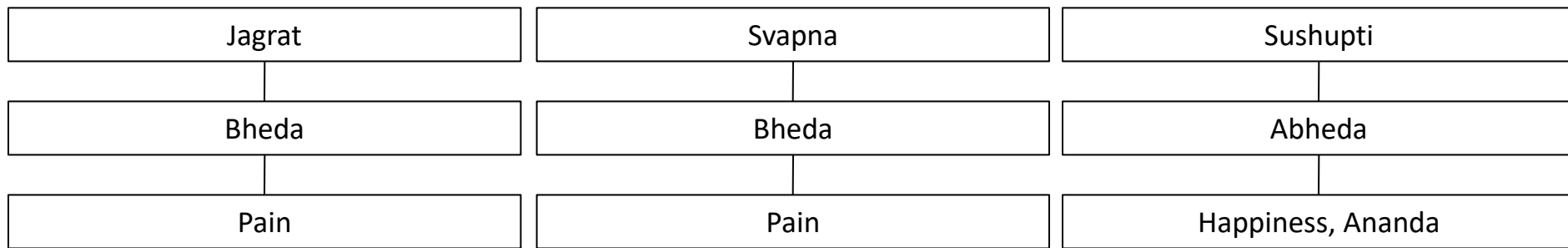
He was afraid, therefore people (still) are afraid to be alone. He thought, “If there is nothing else but me, what am I afraid of?” From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes.
[I – IV – 2]

- Where Bheda - 2nd Thing - Fear God - source of fear.
- Lord as Sthithi and Srishti - Source of happiness.
- Lord as Laya Karanam – Fear.
- Bheeshasvat – Vatate Patate... Devas in fear.

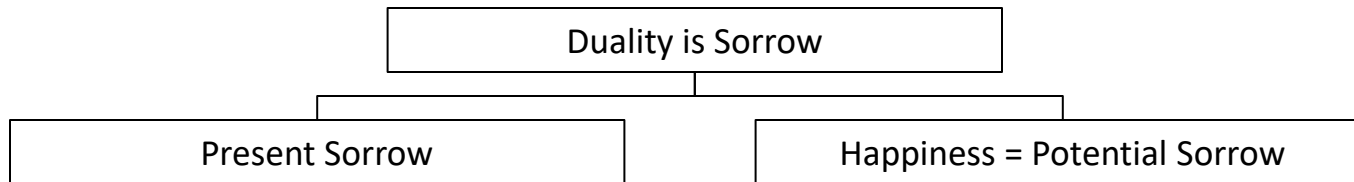
Yukti :

- Where Bheda, Division, There is finitude, mortality, sorrow

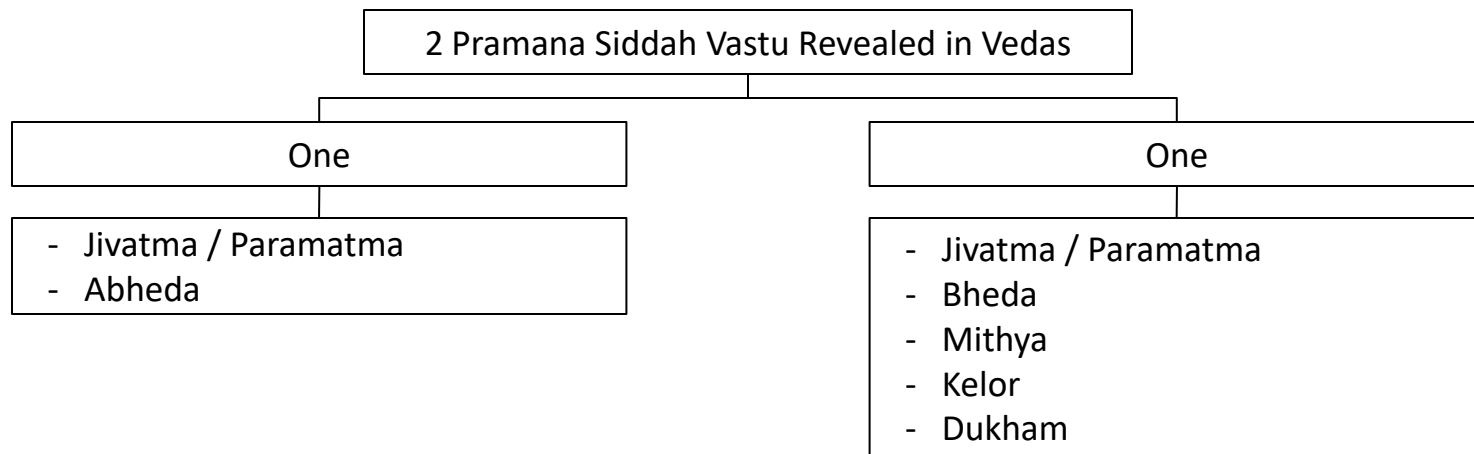
Anubava :



- Ehi Samsparsaja Bhoga, Dukha Naya Evate...



- Dukham – Kelor, Bheda – Kelor.
- If Bheda alone Survives, Dukham can't go away = 2 Pramana Siddah Vastu revealed in Vedas.



- If you don't accept 2 realities, Dukham will become Parama satyam.
- Crying in Vaikunta / Kailasha also. Bheda and Ananda can't co exist. We accept Bheda – Abheda Vada.
- Mithya - Bheda
Satya – Abheda } Jivatma / Paramatma - Sambanda
- Or Vyavaharika – Bheda, Paramartika - Abheda Sambanda.

Vedantin :

- That alone – I am Saying.

Mithya	Satya
<ul style="list-style-type: none"> - Viseshana - Saguna Amsha - Ok 	<ul style="list-style-type: none"> - Viseshya - Nirguna - Amshi - OK

- Both Satya alone problem.

Word Analysis :

a) VA : in fact

b) Poorva Vatu :

- They are to be taken as non different as mentioned before.

Significance :

a) Poorva Vatu :

- As before mentioned in sutra 25, 26. Jivatma / Paramatma Abheda alone accepted.
- Add Bheda - Mithya Bheda - Sat Brahman = Sagunam, Sarvagya, Sarva Ishvaratvam.
- Jivatma / Paramatma Abheda alone eternal – Moksha.

b) VA :

- In fact Really, Bheda – Abheda Khandanam over.

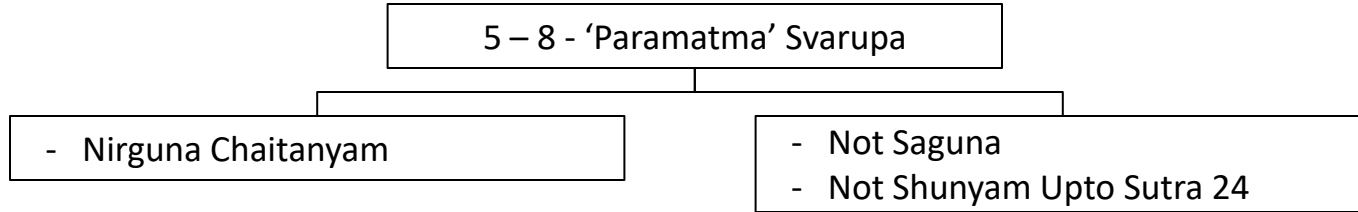
Sutra 30 :

प्रतिषेधाच्च ।

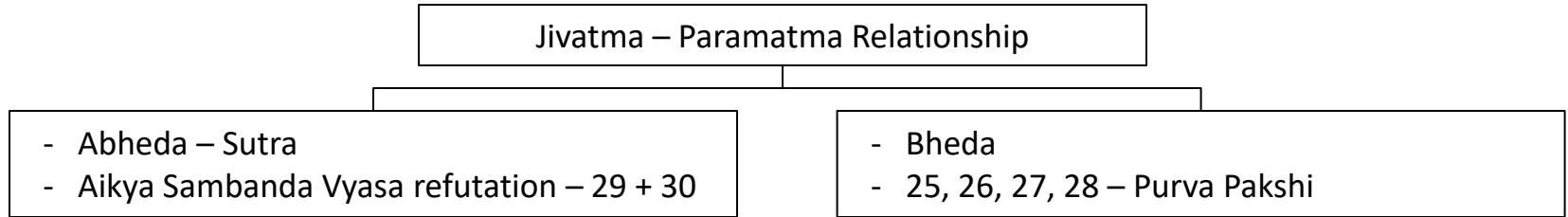
Pratishedhaccha

And on account of the denial. [3 – 2 - 30]

- 1 – 4 – Jiva Svarupa.



- Sutra 25 onwards Aside topic important.
- Jivatma / Paramatma Relationship - Main topic Paramatma – Svarupam.



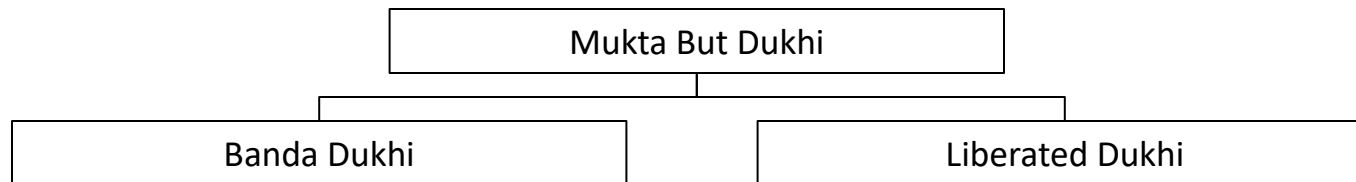
- Abhyasat – Aikyam – Tat Tvam Asi – 9 Times.
- Sruti Repeatedly talks about Abheda.

Purva Pakshi :

- Bheda – Abheda Vadi.
- Have to consider both Statement in Sruti.
- Sutra 25 and 26 – Pratingya Sloka, Sutra 29 and 30 – Nirgamanam.

Sutra 29 : Reason :

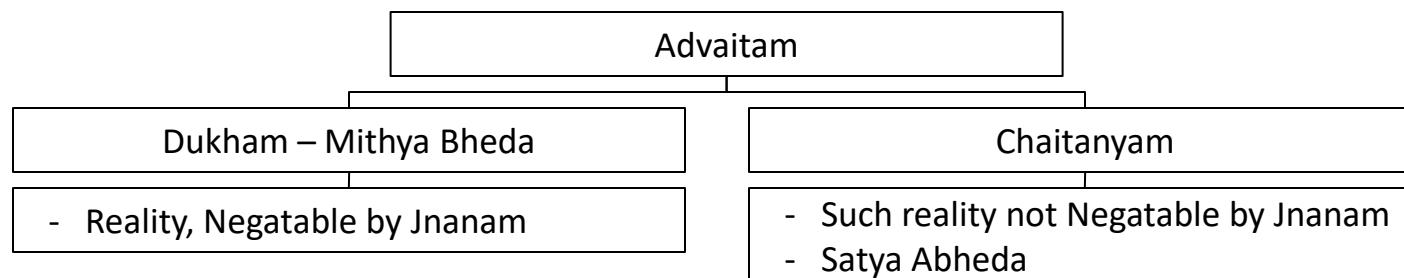
- a) Shastra Talks of both Bheda and Abheda but not as equally real.
- b) Dukham – Intrinsic part of Bheda.
 - Bheda and Abheda and Dukham – All 3 Can't be Satyam, Equally eternal.
 - In Moksha – 3 will continue.



- c) If Dukham must end through knowledge, Dukham must be of lower order of reality.
 - Moksha kale Abava - Mithya means, in Moksha kale it should not be there.

Chaitanyam	Dukham
<ul style="list-style-type: none">- Satyam- Moksha Kale continues	<ul style="list-style-type: none">- Moksha kale, Should disappear, Therefore, Abheda Satyam- Dukham Mithya, it can't continues in Moksha

- If allergic to Mithya, don't take Rope-snake example.
- What is important? In Moksha, Dukham should not be there, because it can't continue in Moksha.
- Dukham is such a reality, which is Negatable by knowledge.



- Visishta Advaitam we accept as follows.

Mithya	Satya
Viseshana	Viseshya

Advaitam :

- Brahman satyam and its Viseshana attributes are Mithya is conclusion in 29th Sutra.

Sutra 30 : Reinforcement of 29

प्रतिषेधाच्च ।

Pratishedhaccha

And on account of the denial. [3 – 2 - 30]

- 3rd Chapter - 2nd Pada last sutra of Adhikaranam (22-30)

General Analysis :

Purva Pakshi :

- Bheda – Abheda said, Give equal status to difference and oneness because both in Shastra.

Dva Suparna	Tat Tvam Asi
Jivatma / Ishvara Bheda	Jivatma / Ishvara Abheda

Advaitin :

- I have to Discriminate because Veda itself makes a discrimination – Between Bheda and Abheda.
- Veda does not treat Bheda – Abheda equally.

How you Say?

- Initially Veda talks about Bheda and then Abheda in the beginning both given equal importance.
- To wards the end, Veda negates Bheda.
- Veda introduces Abheda, but is never negated. Makes Subtle distinction between the two.

Bheda introduced negated later	Abheda introduced – Never negated
Mithya lower order	Satyam

- Bheda subject to Adyaropa and Apavada, Therefore Mithya.
- Abheda not subjected to Adyaropa and Apavada.

Bheda Nisheda :

Sruti : Brihadaranyaka Upanishad :

<p>यो रेतसि तिष्ठन् रेतसोऽन्तरः, यं रेतो न वेद, यस्य रेतः शरीरम्, यो रेतोऽन्तरो यमयति, एष त आत्माऽन्तर्याम्यमृतः; अदृष्टो द्रष्टा, अश्रुतः श्रोता, अमतो मन्ता, अविज्ञातो विज्ञाता; नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता, नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञात, एष त आत्मान्तर्याम्यमृतः, अतोऽन्यदार्तम्; ततो ह्येदालक आरुणिरुपराराम् ॥ २३ ॥ इति सप्तमं ब्राह्मणम् ॥</p>	<p>yo retasi tiṣṭhan retaso'ntaraḥ, yaṁ reto na veda, yasya retaḥ śarīram, yo reto'ntaro yamayati, eṣa ta ātmā'ntaryāmyamṛtaḥ; adrṣṭo draṣṭā, aśrutaḥ śrotā, amato mantā, avijñāto vijñātā; nānyo'to'sti draṣṭā, nānyo'to'sti śrotā, nānyo'to'sti mantā, nānyo'to'sti vijñāta, eṣa ta ātmāntaryāmyamṛtaḥ, ato'nyadārtam; tato hoddālaka āruṇirupararāma 23 iti saptamaṁ brāhmaṇam </p>
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He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. Thereupon Uddālaka, the son of Aruṇa, kept silent. [3 – 7 – 23]

- There is no experience Jiva, separate from Paramatma.
- Paramatma alone is in Jiva Vesham. Waker himself enters dream and becomes dreamer.
- No dream experience other than Waker – Creator.
- Similarly there is no Jiva Experiencer other than, the creator Paramatma.
- No Jiva separate from Paramatma. Anyadevadat Veditat...
- Therefore Bheda and Abheda should be treated equally.
- At same time don't want to dismiss Bheda, Say Bheda is Mithya, Vyavaharika satyam.

General Analysis of Important Sutra :

a) Pratishedat cha :

- Because of negation of difference also, they are to be taken as before.

a) Pratisheda :

- Negation of Bheda and Abheda, Jivatma / Paramatma – Bheda Pratisheda.
- Veda Accepts Bheda initially by Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti || 1 ||

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Later scaffolding knocked out for ceiling.
- Introduced while Construction support ceiling - Once set, knocked off, First Dvaita introduced.
- Advaitam revealed and Dvaitam knocked out.
- Bheda Abheda Vadi not Noticing properly.

b) Cha :

- Because of this also... in addition to reasoning in previous sutra.. If Bheda real, Dukham real.
- Anirmoksha Prasanga Dosha, reason in Sutra 29.
- Nisheda Vakya Gathi – Abava.. Iti Abiprayaha.
- 6th Adhikaranam over – Bheda – Abheda Khandanam (Refutation) over.
- 7th Adhikaranam – 7 Sutras - (31 to 37)

Sutra 31 :

परमतस्सेतून्मानसम्बन्धभेदव्यपदेशेभ्यः ।

Paramatah setunmanasambandha-
bhedavyapadesebhyah

(There is something) Superior to this (Brahman) on account of terms denoting a bank, measure, connection and difference (used with respect to It). [3 – 2 – 31]

- Paradhikaranam – (Begins with Param).
- Other than Bheda – Abheda Veda - Seed for Visishta Advaitin.

Another new Purva Pakshi :

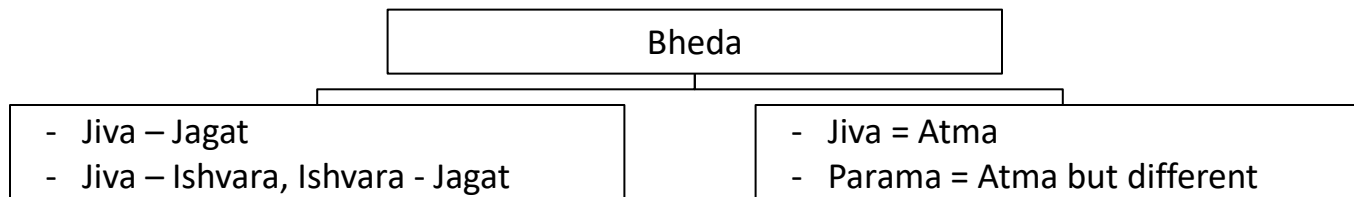
- Bheda Vada, Seed for Dvaita Darshanam of Madhavacharya.

Bheda Abheda Vada	Bheda Vada
a) Accepts Bheda and Abheda b) Bheda is Part of Abheda	a) Accepts only Bheda Vada - Abheda Vakyam – Figurative not literal b) Does not accept Aikyam at all - Jivatma not Part of Paramatma - Jivatma not identical but totally different entity

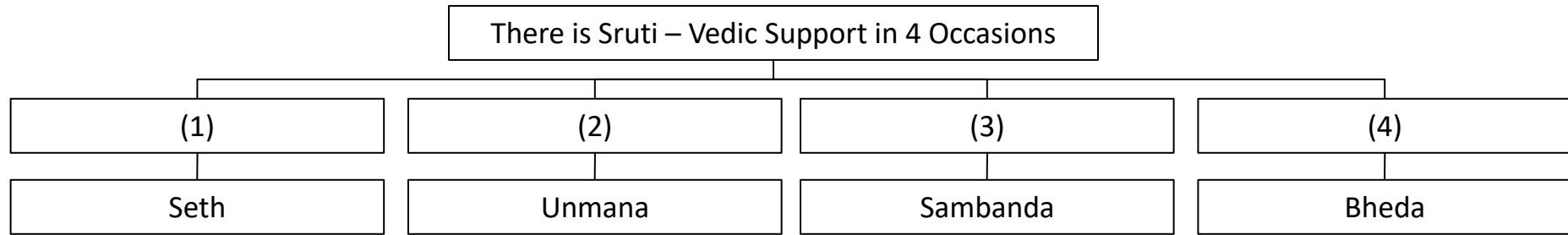
1st Sutra :

General Analysis :

- Purva Pakshi Sutram – Purva Pakshi introduces Drishtanta entity.
- Nothing identical in world – Not even 2 Fingers, 2 Eyes – 2 Powers – Short / Long sight for Swami.



- In Moksha – Vaikunta – Jiva and Ishvara separate, differences retained.
- Only Ananda – Eternally experienced in Moksha.



a) Sethu :

- Bund – Constructed out of Mud between 2 Pieces of Cultivated land.
- Prevents water from crossing over to fields.

Chandogyo Upanishad :

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय नैतं
सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतं
सर्वे पाप्मानोऽतो निवर्तन्तेऽप-हतपाप्मा ह्येष ब्रह्मलोकः १

**Atha ya atma sa seturvidhrtiresam lokanamasambhedaya naitam
setumahorat্রে tarato na jara na mrtyurna soko na sukrta na duskrtam
sarve papmanotonivartantepahatapapma hyesa brahmalokah II 1 II**

Next, this Self is like a dam. It supports the worlds and protects them from getting mixed up. Day and night cannot cross over this dam, nor can old age, death, bereavement, good actions, and bad actions. All sins turn away from it, for this Brahmaloka is free from evil. [8 – 4 – 1]

- Paramatma – Bund – Sethu controls Sadhana of people.
- Water = Dharma = Laws of Universe.

Gita :

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ४-८ ॥

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

- Maintained like Dam – Wall.
- When violation, population explosion, war adjusts.
- Protector of Dharma(Ishvara) / Water – Protected world, dharma, laws / Jiva.
- Jivatma / Paramatma different – Protector / Protected.

b) Unman :

- Measurement / Dimension, what is size of Jivatma / Paramatma?

Chandogyo Upanishad :

- Chapter 4 – 5 – 8
- Chatushpath Brahman 4 Padam - Locate Paramatma in Loka - Reach Paramatma after death by travel.
- Giving Unmanam = Giving limitations to Paramatma, Measurement of Paramatma = Chatushpath.

Svetasvatara Upanishad :

अङ्गुष्ठमात्रो रवितुल्यरूपः सङ्कल्पाहङ्कारसमन्वितो यः ।
बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रोऽप्यपरोऽपि दृष्टः ॥८॥

arigusthamatro ravitulyarupah samkalpahamkarasamanvito yah I
buddher gunenatmagunena caiva aragramatro hy avaro 'pi drstah II 8 II

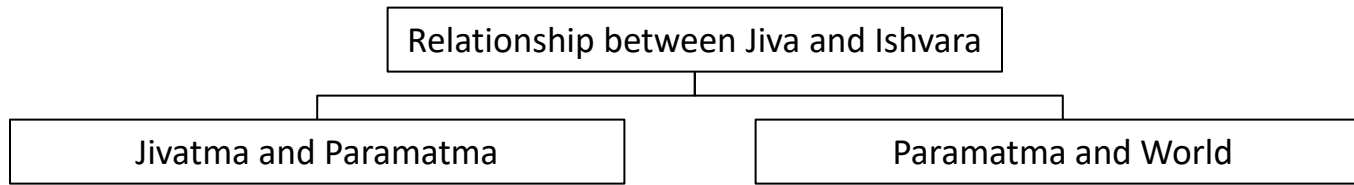
Subtle as the point of a goad, and pure, effulgent and infinite like the sun, He alone is seen assuming as another the size of a thumb on account of the finiteness of the heart (in which He appears), and associating Himself with egoism and Sankalpa on account of the limitations of the intellect. [Chapter 5 – Verse 8]

- Jiva = Anu - Balagren

Paramatma	Jiva
There	Here

- Jiva has to reach Paramatma – Therefore different.

c) Sambanda :



Chandogyo Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनं
स्वपितीत्याचक्षते स्वँ ह्यपीतो भवति १

*Uddalako harunih svetaketum putramuvaca svapnantam me
somya vijanihiti yatraitatpurusah svapiti nama sata
somya tada sampanno bhavati svampito bhavati tasmadenam
svapitityacaksate svam hyapito bhavati [1]*

Uddalaka Aruni said to his son Svetaketu : 'O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, "He is sleeping." He is then in his Self.' [6 – 8 – 1]

- Jiva dissolves into Paramatma during sleep.

Laya	Adharam
<ul style="list-style-type: none">- Merger- Adhara / Supporter- Locus- Bhagawan	<ul style="list-style-type: none">- Merged Sambanda- Adhaya / Supported

Katho Upanishad :

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

Urdhva-mulo-'vak sakha, eso-'svatthah sanatanah,
Tad-eva sukram tad Brahma, tad-eva-amrtam ucyate,
Tasmin - Lokah sritah sarve, tadu-natyeti Kascana. Etad vai tat ॥ 1 ॥²⁸⁸³

This is the ancient Asvattha-tree whose roots are above and branches (spread) below. That is verily the Pure, that is Brahman, and that is also called the Immortal. In that rest all the worlds, and none can transcend It. Verily this is That. [II – III – 1]

- All Lokas resting in Brahman / Bhagawan, for Sambanda – Require 2

d) Bhedav Vyapadeshat :

- Distinction openly mentioned in Sruti :
- Dva Suparna - \$ 3 Mili Statement for Dvaitin.
- Tat Tvam Asi - \$ 1 Mili Statement for Advaitin.
- Difference between Jivatma and Paramatma, Jiva and Jagat is there.
- Difference between Ishvara and Jagat... is there.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter) [II – II – 15]

Paramatma	World
<ul style="list-style-type: none">- Illuminator- Chetanam	<ul style="list-style-type: none">- Illumined- Achetanam

- How consciousness and matter identical.
- Dvaitam – Ultimate truth Visishta Advaitin and Advaitam not Ultimate Truth.
- Bheda Vadi Philosophy – General Analysis over.

Word Meaning :

a) Param Ataha :

- These are categories which are different Anyam.

b) Ataha :

- From that Paramatma Brahman.

c) Sethu Mana :

- Sambanda Bhedav, Vyapadesha Yaha.
- This is implied through words which, reveal a Bank – Sethu – Bund – Measure relationship and Difference known by 4 Words.
- Paramatma not Advaitam, Jiva and world – Separately exist.

Significance :

a) Param :

- Different from what.

b) Ataha Param :

Ataha	Param
Paramatma / Brahman	Different from Jagat and Jiva

Advaitin :

- Paramatma alone is there nothing else – Only rope exist – I see things.

Gita :

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥४-२४॥

Brahman is the oblation; Brahman is the clarified butter, etc., constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- Brahman alone is there, Other things do exist.
- Jiva and Jagat – Exist because of 4 Basic statements – Purva Pakshi Sutra.

Sutra 31 :

- Sethu, Unmana, Sambanda, Bheda – Vyapadesha 4 words revealing Bheda.
- Refutation by Vyasa in Sutra 32.

Sutra 32 :

सामान्यात्तु ।

Samanyattu

But (Brahman is called a bank etc.) on account of similarity. [3 – 2 – 32]

Vyasa :

- Gives small answer – Whenever Veda gives example.
- Remember how much should be extended – This is Biggest problems with Purva Pakshi's.

a) Veda Compares Paramatma to Bund – Bank – To show = Paramatma is limited.

- Limitation should not be extended to Metter Dam – Paramatma located only in Metter.
- Bund – Inert - Don't extend – Paramatma – Inert.
- Veda does not refer to finite measurement, Don't extend finitude of bund to Paramatma.
- Take common feature only - Support part, not uncommon feature.

Word Meaning :

a) Samanyat Tu :

- Because of similarity Brahman is referred to bank – Sethu – Bund.

Samanya :

- Take only similar features.
- All features will never be same between example and original, then example will become original.

a) “Rope - Snake “ - Refuted by all, by extending rope snake wrongly.

Purpose of Example :

- By knowledge of Rope - Snake goes away.
- By Vedic knowledge, sorrow goes away, similarly all Vedantic examples extended.

b) Screen – Movie :

- Need projector, Is Jiva – Projector – How.

Purpose :

- Relationship between screen and Characters - Satya - Mithya.

Screens	Character
<ul style="list-style-type: none"> - Higher - Order 	<ul style="list-style-type: none"> - Lower Order - Shooting / Loss / Gain

- Fault finder Can't learn, Co-operative student alone can learn.

Shankara :

- Don't extend bund to prove Dvaitam – Advaitam.
- Similarity – Adhishtana – Adhyasa Sambanda, Rope- snake Sambanda alone possible.

Sutra 33 :

बुद्ध्यर्थः पादवत् ।

Buddhyarthah padavat

(The statement as to Brahman having size) is for the sake of easy comprehension (i.e., Upasana or devout meditation); just like (four) feet.[3 – 2 – 33]

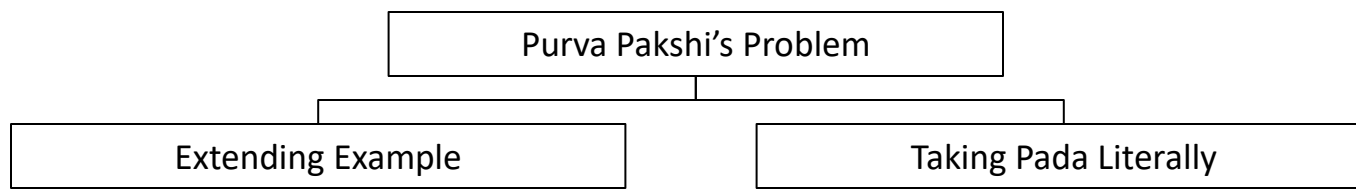
- Vyasa negating 2nd example Purva Pakshi.

Purva Pakshi :

- Unmanam – Jiva(Anu) – Paramatma(Chatuspath), Context Upasana – Chapter 1 – 5 – Upasana.

4th Chapter :

- Pada – Paramatma not 4 footed Animal.
- 4 Padas – various parts of creation Bhu Padav... Don't take Pada literally.
- Take figuratively to point out everything included in Paramatma, Nothing away from Paramatma.
- To make you understand – Not to take it literally.



Gita :

- Mamei Vamsha...

Purusha Sukhtam :

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
एतावानस्य महिमाऽतो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥

puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhavyam,
utāmṛtattvasyeśāno yadannenātirohati.
etāvānasya mahimā ato jyāyāgiśca pūruṣaḥ,
pādo'sya viśvā bhūtāni tripādasyā'mṛtaṁ divi.

All this (manifestation) is the Purusha alone— whatever was and whatever will be. He is the Lord of Immortality, for He transcends all in His Form as food (the universe). Such is His Glory; but greater still is the Purusha. One-fourth of Him all beings are, (while) three-fourth of Him rises above as the Immortal Being.

- Don't take literally, Anu - Taken literally.
- Anu - Means not available for objectification, Nothing to do with size of Jiva or Paramatma.
- Refers to Unobjectifiability, Don't take literally inside Shariram.

(122 Left – 387 Total) :

Sutra 33 :

बुद्ध्यर्थः पादवत् ।

Buddhyarthah padavat

(The statement as to Brahman having size) is for the sake of easy comprehension (i.e., Upasana or devout meditation); just like (four) feet.[3 – 2 – 33]

1 – 4	5 – 8
Jiva Svarupa	Paramatma Svarupa Nirguna Chaitanyam

- Paramatma is neither Sagunam or Shunyam.
- After Paramatma Svarupam, Vyasa Diverts topic to Relationship between Jivatma / Paramatma.
- Relationship is Atyante Abhedat.

Important – Sutra :

अतोऽनन्तेन तथा हि लिङ्गम् ।

Ato'nantena tatha hi lingam

Therefore (the individual soul becomes one) with the Infinite; for thus the (scripture) indicates. [3 – 2 – 26]

- Aikyam should be relationship because Jivatma and Paramatma Svarupam one and Same.
- Svarupa Abhedat – Vastu Abhedat, Nature identical – Things identical, Lakshyana Abhedat – Vastu Aikyam.

Next :

- Vyasa takes other, philosophers who interpret relationship in different Ways.

a) Bheda – Abheda Vadi :

- Refuted in 6th Adhikaranam, Sutra – 27 to 30, Bheda – Abheda Khandanam.
- 7th Adhikaranam – 31st Sutra, Vyasa negates Bheda Vadi.

Difference :

a) Previously :

- Relationship is both identity in difference.
- Unity in Diversity = Bheda – Abheda Vadi.

b) Bheda vadi :

- Jivatma / Paramatma different – Eternally, Jivatma / Jagat different – Eternally.
- Jagat / Paramatma – Different eternally.

Δ Format Permanent :

- Tat Tvam Asi – Interpret in such a way that identity is shown as figurative.
- What is before Tat Tvam Asi.

Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

To be read As :

- Atat Tvam Asi says Purva Pakshi.
- Where Aikyam Mentioned interpret as figuratively – Bheda alone Truth.

- Madhavacharya - 13th Century crystallised into clean system with several books.
- Madhava Darshanam seed found in different commentary.

1st Sutra :

- Bheda Vadi - Gives reason.

4 Expressions of Bheda in Veda

Sethu

- Dam protecting world from Bursting Out
- Bund / Bank

Unmana

- Measurement size of Jivatma and Paramatma
- Jivatma = Anu, Paramatma = Chatuspath, indicates limitations only 4

Sambanda

- Bheda Jiva / Jagat, Jiva / Paramatma, Jiva / Jagat, Paramatma / Jiva
- Karya – Karana Sambanda
- Supporter supported relationship

Vyapadesha

- Clearly in Sruti
- Dva Suparma...

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Vyasa explains Sethu – Bund as Brahman sustains world. Therefore Dvaitam as ultimate truth incorrect.
- Supporter – Supported – Do not prove ultimate truth of Duality.
- Supporter – Supported relationship possible between Satyam and Mithya also.

Waker	Dream
<ul style="list-style-type: none"> - Supporter - Sathya - Rope - Sand - Sun 	<ul style="list-style-type: none"> - Supported - Mithya - Snake - Mirage - Sunrise

- Does not prove duality, Apparent reality mentioned.
- Sethu Bheda is there in Shastra. 2 Birds in Shastra - Vyavaharikam Mithya - Not Satya – Sethu Samanyat is answer.

Sutra 33 :

बुद्ध्यर्थः पादवत् ।

Buddhyarthah padavat

(The statement as to Brahman having size) is for the sake of easy comprehension (i.e., Upasana or devout meditation); just like (four) feet.[3 – 2 – 33]

- Vyasa answers Unmana - Paramatma with 4 Padas – Jiva – Anu.
- All forms, size, shape given for Brahman only for meditation, Upasana.
- Nirguna Brahman can't be understood by beginner, Nice to listen and write Nirguna Brahman.
- Practical purpose for Upasana Use - Guruvayurappa, Narayana , Ayappa.
- Nirvisesham Param Brahman – Sakshat Kartum... Eh – Mandah.
- For mediocre student Sruti comes down – Anukampate.. How?
- Saviseshanam Brahman, Sagunam Brahman, Gauda – Advaita Pramanam - Starts.
- Those who see attributes on Brahman as Karanam are Kripana.
- Unfortunate, require pity, compassion not anger. Chatuspath Brahman = Buddhiarthaha = Upasana.

- Methodology not new to Veda in other Meditations also Same Method.

Shankara :

a) Chandogyo Upanishad :

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो
ब्रह्मेत्युभयमादिष्टं भव- त्यध्यात्मं चाधिदैवतं च १

**Mano brahmetyupasitetyadhyatmam athadhidaivatamakaso
brahmetyubhayamadistam bhavatyadhyatmam cadhidaivatam ca.**

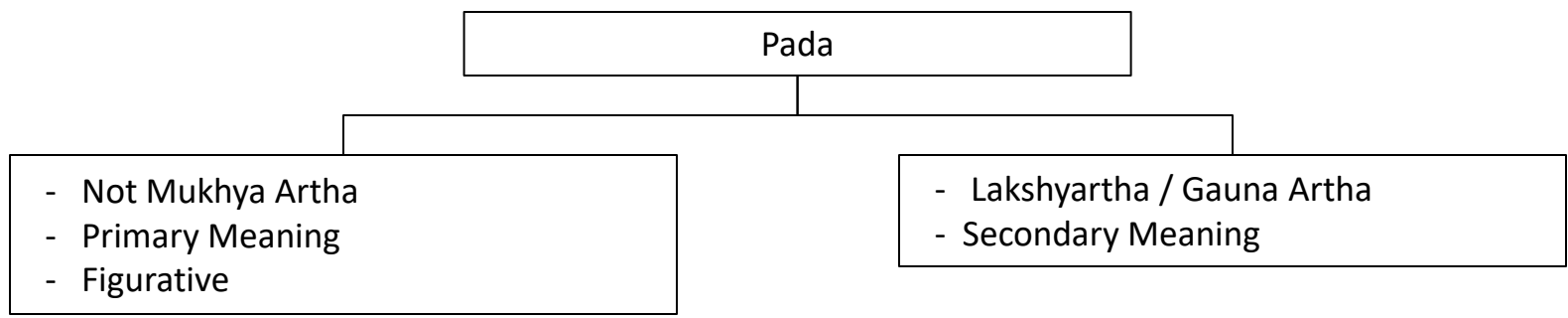
The mind is Brahman this worship is called Adhyatma. Next is that called Adhidaivata: Space is Brahman. [That is, meditate on space as Brahman.] These two ways of meditation are advised: Adhyatma and Adhidaivata. [3 – 18 – 1]

तदेतच्चतुष्पाद्ब्रह्म वाक्पादः प्राणः पादश्चक्षुः पादः
श्रोत्रं पाद इत्यध्यात्मम- थाधिदैवतमग्निः पादो वायुः
पाद आदित्यः पादो दिशः पाद इत्युभयमेवा-
दिष्टं भवत्यध्यात्मं चैवाधिदैवतं च २

**Tadetaccatuspadbrahma vakpadah pranah padascaksuh
padah srotram pada ityadhyatmamathadhidaivatamagnih
pado vayuh pada adityah pado disah pada ityubhayamevadistam
bhavatyadhyatmam caivadhidaivatam ca.**

Brahman as the mind has four feet [or, quarters]. The ordain of speech is one foot; Prana is the next foot; the eyes are the third foot; and the ears are the fourth foot. This is the Adhyatma [the physical and mental] Aspect of Brahman. Next is the Adhidaivata aspect. Fire is one foot; air is another foot; the sun is the next foot; and the quarters are the fourth foot. These two ways of meditation are advised: Adhyatma and Adhidaivata. [3 – 18 – 2]

- Mano Brahme Iti Upasita meditate mind as Brahman.
- Meditate Akasha = Brahman Space as Brahman, Mind has 4 feet - Vak, Prana, Chakshu, Srotram.
- Organ of speech, Prana, eyes, ears.
- Akasha has 4 Pada Agni, Vayu, Aditya, Dik Fire, air, sun, directions – Quarters.
- 4 Padas - Not real feet of Akasha, Akasha not walking, Mind not Walking.



For Upasana :

- Like person moves with feet, Mind functions with Prana, sense organs, Gauna Prayoga.
- In Akasha , all existing as part of Akasha - Agni said to be Pada.
- In Brahman whole world is superimposed. World can't exist away from Brahman.
- Dream world can't exist away from waker. World can't exist away from Brahman.
- World as though part of Brahman. Purusha Sukhtam :

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
 उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
 एतावानस्य महिमाऽतो ज्यायाँश्च पूरुषः ।
 पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥

puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhavyam,
 utāmṛtattvasyeśāno yadannenātirohati.
 etāvānasya mahimā ato jyāyāgiśca pūruṣaḥ,
 pādo'sya viśvā bhūtāni tripādasyā'mṛtaṁ divi.

All this (manifestation) is the Purusha alone— whatever was and whatever will be. He is the Lord of Immortality, for He transcends all in His Form as food (the universe). Such is His Glory; but greater still is the Purusha. One-fourth of Him all beings are, (while) three-fourth of Him rises above as the Immortal Being.

- Pada, Amsha – As though for Meditation.
- After Advance in Meditation, Don't hold on to Meditation.

Next Stage :

- Neti Neti. Nedam Yadidam Upasate...

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यं, नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

*manasaivānudraṣṭavyaṃ, neha nānāsti kiñcana |
mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati || 19 ||*

Through the mind alone (it) is to be realised. There Is no difference whatsoever in it. He goes from death, who sees difference, as it were, in it. [4 – 4 – 19]

- What you have been meditation upon is not Brahman. Meditator is Brahman.

Word Analysis :

Sutra 33 :

बुद्ध्यर्थः पादवत् ।

Buddhyarthah padavat

(The statement as to Brahman having size) is for the sake of easy comprehension (i.e., Upasana or devout meditation); just like (four) feet. [3 – 2 – 33]

a) Budhyartha :

- 4 Padas are mentioned for Brahman for Upasana.
- 4 Padas like Padas of Space or Mind. Buddhi = Upasana here not intellect.

Arthaha :

- For the sake of Upasana, Yatha Chatushpath Brahman.

Chandogyo Upanishad :

- Chapter 4 – 5th Section to 8th Section.

b) Pada Vatu :

- Like 4 Padas are Talk Here

Here Example :

- Chatushpath Manaha and Akasha.

Chatushpath Brahma	Akasha and Manaha
- Topic - 4 th Chapter – Section 5 – 8	- 3 rd Chapter – 18 th Section

- Upasana = Adhyastaha Natu Vastavaha.

Sutra 34 :

स्थानविशेषात् प्रकाशादिवत् ।

Sthanavisheshat prakasadivat

(The statements concerning connection and difference with respect to Brahman) are due to special places: as in the case of light and the like.[3 – 2 – 34]

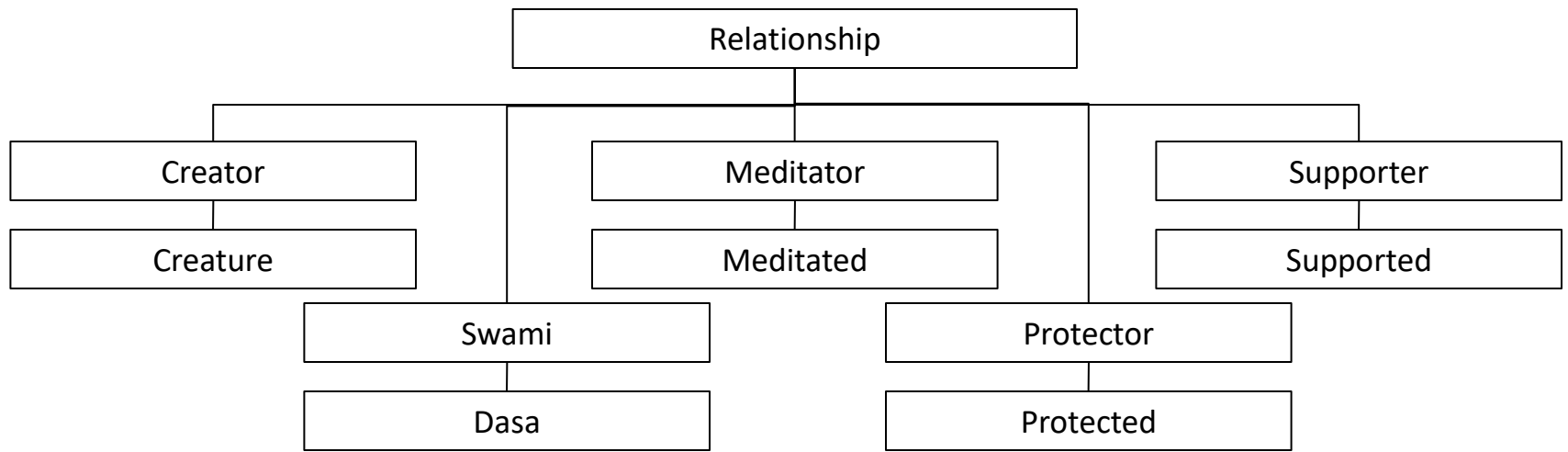
- Vyasa refutes other 2 Expressions.

Sutra :

- Sethu – 32, Unmana – 33, Sambanda – 34, Bheda – 34.

Purva Pakshi :

- Scriptures talk about Jivatma and Paramatma.



Ultimate Relationship :

Knower	Brahman Jnani
Known	World

- Any relationship proves Duality. Therefore Accept duality.
- Scriptures directly Describe : Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Sambanda	Bheda
Indirectly Talked About Duality	Directly Talked

- How to ignore glaring feature.

Vyasa :

- Shastra talks of relationship, duality as intermediary step for teaching.
- All lectures start with Prayer, Puja. Vyavaharika Bheda – Mithya - Accepted temporarily.

Lower order of reality :

- Differences in light - Due to prism, undivided light - Seems to be divided because presence, of medium of manifestation.
- Auphadika Bheda..

Example :

- Mirror in front of Sunlight, Seeming Duality Created.

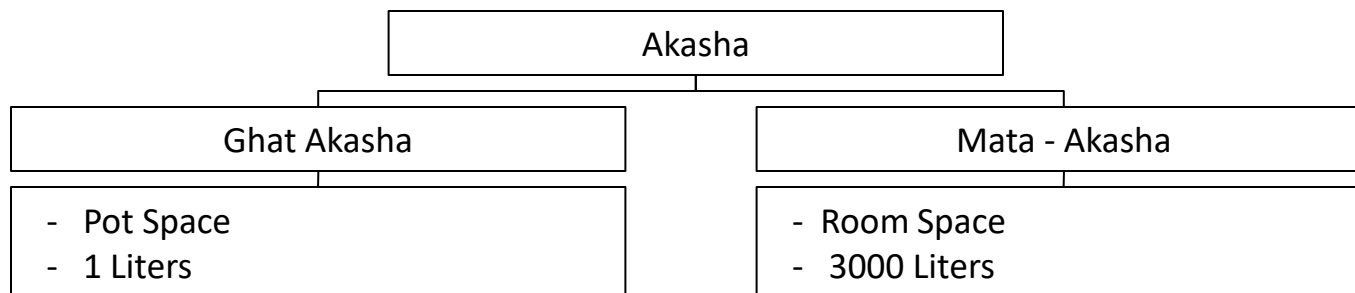
Original Sunlight	Reflected Sunlight
<ul style="list-style-type: none">- Bimba Surya- Cause- Sustains Manifested reflected Sun	<ul style="list-style-type: none">- Pratibimba Surya- Effect- Seemingly Different from Bimba

- What is their relationship – Inevitable.
- Only Ekaha Surya, Pratibimba only Manifesting through Mirror, Seemingly Different – Actually no different.
- Auphadika Bheda – Mithya Bheda – Seeming Difference Caused by Medium of manifestation.

Example :

a) Prakasha :

b) Akasha :



- Seeming difference – Because of Medium of Manifestation – Not Identical.
- Jivatma – Paramatma – Both Consciousness.
- No difference in content consciousness, difference in Medium of Manifestation.

Superior Medium	Inferior Medium
<ul style="list-style-type: none"> - Paramatma - Utkrishta Upadhi 	<ul style="list-style-type: none"> - Jiva - Nikrishta Upadhi

- Upadhi Nishada - Ekaha Atma Eva Vartante.

Pray to Lord :

- Elevate me to recognise oneness with you.
- Advaitam never negates Lord.

Word Analysis :

a) Sthana Viseshat :

- Difference and Relationship between Jiva and Paramatma are mentioned.
- Because of medium of manifestation.

b) Prakashadi Vatu :

- As in the case of light etc.

Significance :

a) Sthana Visesheta :

- Because of difference, distinction.
- Sthana = Upadhi - Medium of manifestation of consciousness.
- Difference in medium not in consciousness.

Jivatma	Paramatma
<ul style="list-style-type: none"> - Inferior Micro cosmic with Sharira Trayam - Vishwa / Teijasa / Pragma 	<ul style="list-style-type: none"> - Utkrishta Upadhi with Prapancha Trayam - Vishwa / Hiranyagarbha / Ishvara

- Looking from Medium will have Distorted Vision.
- Vishwa / Teijasa / Pragma – Together called Jiva Distortion.
- Vishwa / Hiranyagarbha / Antaryami – Together called – Ishvara – Distortion 2.

Jiva	Brahman	Ishvara
<ul style="list-style-type: none"> - Has inferior attributes - Sukhi, Dukhi, Ragi, Kami, Krodhi, Dveshi, Lobhi 	<ul style="list-style-type: none"> - No Good / Bad Attributes - Anyatra Dharma / Adharma - No Punya Papam - Moksha Kale 	<ul style="list-style-type: none"> - Superior attributes - Sarvagya - Useful During Agyana Kale, Samsara kale <p>Example :</p> <ul style="list-style-type: none"> - Sunrise for Transaction

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat kṛta-kṛtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- After Moksha, Jnani goes to Lord.
- To express gratitude - You didn't keep, Me away from you - Not under feet, But merged in you – Dhanyoam – Aho Shastra / Gum..

- Asks for non-forgetfulness of fact I am one with you.
- Non-forgetfulness is Vyavaharika, Requirement not Paramartikam requirement.
- Paramartikam is fact of oneness, Ishvara and Jiva are one.
- Let me not be Dasoham but Soham, Visesham - Seeming Karya Karana Sambanda.
- Paramartika Drishtya – Jiva – Not Karyam, Paramatma not Karanam – But Karya – Karana Vilakshanam.

Vivekachudamani :

एकमेव सदनेककारणं
कारणान्तरनिरास्यकारणम् ।
कार्यकारणविलक्षणं स्वयं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६० ॥

ekameva sadanekakāraṇam
kāraṇāntaranirāsyakāraṇam |
kāryakāraṇavilakṣaṇam svayaṁ
brahma tattvamasī bhāvayātmani || 260 ||

That which, even though one Reality, is the cause for the many, the cause that refutes all other causes, which is distinct from causes and effects and self-existent - That Brahman Thou Art - Meditate on this in your mind. [Verse 260]

- Entire Dvaitam established to reach Advaitam Brahman.

Prakashavatu :

- Mirror comes – Light Seemingly divided.

Bimba Surya	Pratibimba Surya
Karanam	Karyam

- All stories not true, All not stories but truth.
- Like Pot Space Produced out of total space.

Pot Space	Total Space	Pot Product
Karyam	Karanam	

Sutra 35 :

उपपत्तेश्च ।

Upapattescha

And it is reasonable. [3 – 2 – 35]

- All 4 Expressions of Purva Pakshi reconciled.

Reconciliation :

Bheda	Abheda
Seeming	Fact

Bheda Vadi Says Opposite :

Bheda	Abheda
Fact	Seeming

- Logically Justifiable.

Lecture 265

Purva Pakshi :

- Takes certain experiences as fact / Figurative.
- Advaitin takes certain experiences as figurative / Fact.

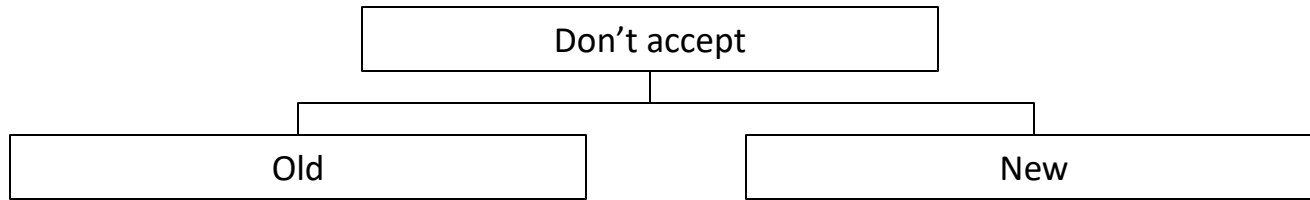
3rd Person :

- Confused – Which one should I take?

Vyasa :

- Use your Buddhi, don't live on Borrowed intellect.

Kalidasa :



- Anything can be right / Wrong, Unintelligent carried away by others conclusion.
- Intelligent use their Buddhi.
- Moodah = Sheepish, What is Upapattihi = Logic = Reason.
- If you take Bheda as fact, Jivatma – Eternally different from Paramatma.
- Wherever he goes he will be away from lord.

Shastra :

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Pratyaksha reveals Bheda also. Satyam must be eternal, different also eternal.
- In Moksha also – Different.
- We take Bheda – Abheda Vada Khandanam Argument :

a) If Bheda Satyam, eternal because of experience – Sorrow must also be eternal because Shastram.

- Talks of Dukham of Jivatma – Mundak Upanishad :

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २॥

Samane vrkse puruso nimagno-nisaya socati muhyamanah I

justam yada pasyaty-anyam-isam-asya mahimanam-iti vita-sokah II 2 II

Seated on the self-same tree, one of them – the Ego – sunk in ignorance and deluded, grieves for his impotence. But when he sees the other – the Lord, the worshipful – and also His Glory, he becomes free from dejection. [III – I – 2]

- Jiva different from Paramatma grieves. Bheda and Grief – Experienced also mentioned in Shastra.

Purva Pakshi has to Say :

- Shokha goes in Moksha not ultimate reality.
- If Dukham is fact will not go away in Moksha.
- Bheda also has to go away, Bound Dasa can't be happy, noble chain of Bondage for Princess.
- Dasa of local master / God / Indra - Dasatvam = Smallness.
- No free and Dasa of Bhagawan, proved and Experienced.
- Dasatvam and Moksha can't go together.
- Division and freedom from emotional problem can't go together.
- Servants in 1st Row / Last row (Garba Graha / Outside temple, different.

Lecture 266

- To enjoy Vedanta Appropriate, prepared Mind set required to grasp teaching.
- Appropriate mind set if you remember fundamental teaching.

a) Vedanta is presenting Moksha as goal.

b) Moksha Definition :

- Dukha Nivritti Purvaka Sukha Prapti.
- Attainment of Poornatvam preceded by removal of Apoornatvam.
- Apoorva Nivritti Poorvaka, Poornatva Prapti.

c) Toughest nut to crack :

- Dukham synonymous with Dvaitam.
- Dukham and Bheda – Synonymous, If this truth is not understood, Vedanta will not make sense.

d) Due to intellectual and emotional obstacles, we don't accept :

- Dvaitam = Dukham

e) Evaluate with Sruti, Yukti, Anubava :

- We should not, need not, cannot convince others.

Chandogyo Upanishad : [7th Chapter – 23rd / 24th Section]

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति १

yo vai bhuma tatsukham nalpe sukhamasti bhumaiva sukham bhuma tveva
vijijnasitavya iti bhumanam bhagavo vijijnasa iti || 1 ||

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

Buma / Brahman / Atma	Abuma / Anatma
<ul style="list-style-type: none"> - Infinite - Alone Sukham 	<ul style="list-style-type: none"> - Alpam - Dukham - Opposite of Buma

- Sanatkumaras teaching to Narada.

f) What is Buma? Definition?

Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्नप्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

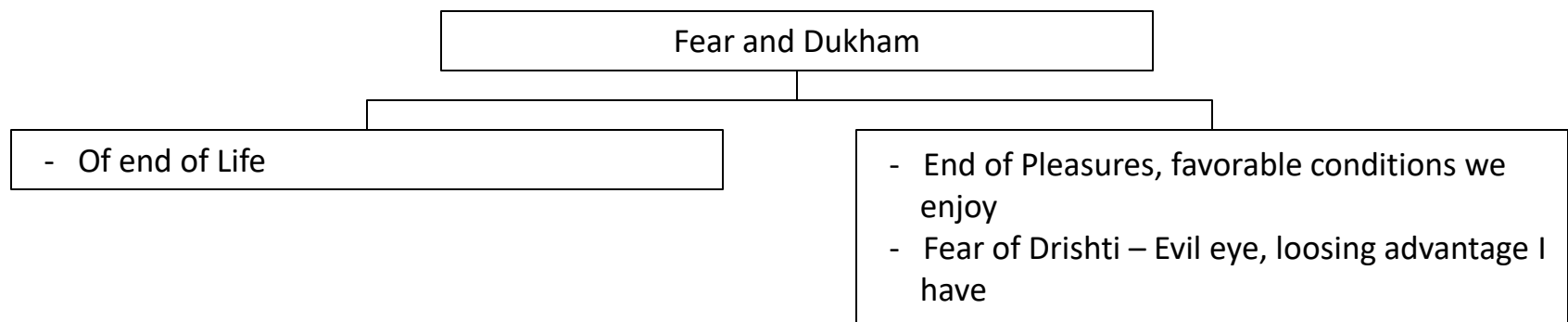
Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti II 1 II

Sanatkumara said : Buma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does buma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1]

- Favourite quotation of Shankara.
- Buma = Absence of duality = Advaitam = Abheda = Sukham.
- Yat Tad Anyad Srunoti, Pashyati, Vijanati Tat Alpam..
- Where fear, Discomfort, Sorrow, Dvaitam – Dukham, Sruti Unequivocally reveals.

g) Yukti :

- Duality, limitation = Mortality = Fear and Dukham.



- Dvaitam = Dukham = Logical conclusion whole world = Dukham.

h) Dvaita Sukham also we enjoy :

- World Mix of Sukham and Dukham, in Dvaitam Sukham also is there.
- Can we accept certain type of Dvaitam for Sukham and another type for Dukham.

Why all Dvaitam Dukham?

- Vyabichara Darshanam - Seeing exception to rule.
- Intelligent intellect sees exceptions always.

Example :

- Guru must for Jnanam.
- Ramana no guru! - Thinking intellect goes to exceptions.

Answer :

- Dvaita Sukham = Sukha Abhasa.
- Sukham for Non thinking, immature person - Not done “Parikshya Lokan”
- Every Sukham = Sukha Abhasa, because Dvaita Sukham has coating of Sukham like sugar coated pill.
- Inside is Dukham caused by loss of Dvaitam.

Gita :

- Ehi Samsparshaya Bhoga....

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥५-२२॥

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

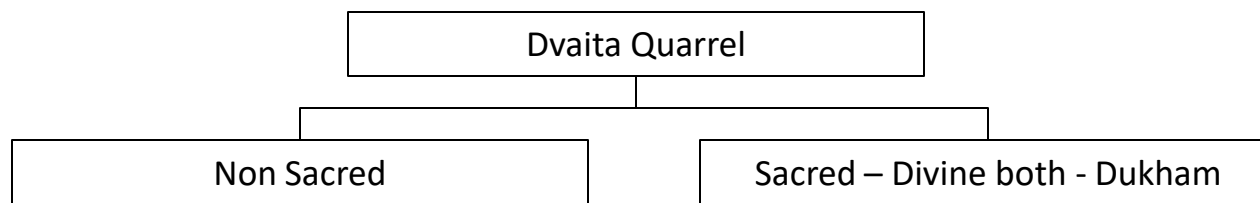
- If person says he doesn't mind Dvaita, Bheda Dukham, Sukha Abharam seemingly satisfied.
- You are not candidate for Jnana Khanda, wrong address.
- If convinced intellectually and emotionally assimilate this fact, then I can talk about Moksha to you.

Moksha Definition :

- Dukha – Sukha Abhasa Nivritti, Moksha defined as Dvaita Nivritti.
- Mature intellect Nivritti, Dukha Nivritti = Sarva Dvaita Nivritti.
- Every Sukham = Dukham hidden with sugar coating.
- Initially for immature Mind, Vedanta accepts Dvaita Sukham.
- Mature after Kicks in life understand Truth – Dvaitam = Dukham, 2 Flavoured – Orange – Vanilla.

Orange	Vanilla
Direct Dukham	Sukha Abhasa coated Dukham

- Until this is understood, Vedanta can't be grasped – it is a precondition.
- Nitya – Anitya Vastu Viveka.
- Sruti Yukti Anubava – Proves Dvaitam = Dukham.
- End of contact with object = End of Source of Pleasure.
- Anubava teaches this all the time.
- What kind of renovation required in temple?
- Within temple / Outside.



- If Moksha Visualised as a place and god is sitting as a person.
- All liberated will quarrel who, who will serve god first, receive Prasad.
- Ego – Of Senior Mukta of 10 years Verse new entrants.
- Bhagawan will have to settle disputes daily. There is no Divine, Non Divine Moksha.
- Moksha = Dukha Nivritti, Shoka Nivritti, Dvaita Nivritti.
- If Dvaitam should end in Moksha, it should be absolute reality.
- If Moksha = Dukha Nivritti, freedom, end, elimination, it should be Dvaita Nivritti.
- If Dvaitam is Satyam, Absolute reality, will continue in Moksha, Dukham will continue

Advaitin has to say :

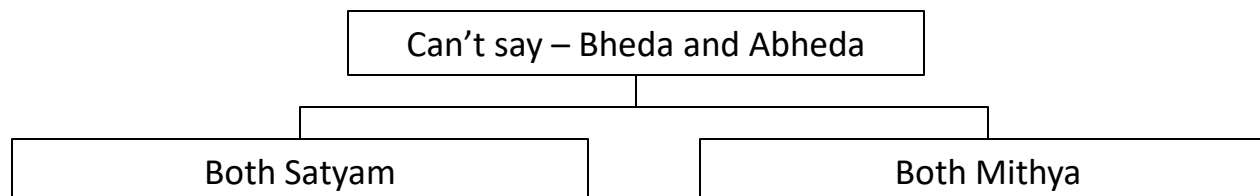
- Dvaitam has to be Mithya, because in Moksha, it will go away.

Mithya Definition :

- Mithya is that which ends in Moksha.

Dvaita Bheda	Advaita Abheda
Mithya	Sathya

- Vedanta talks about both, one Satyam, one Mithya.



- Can't treat both equally.
- Veda Says – Tat Tvam Asi and Dva Suparna both not equally real.

Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

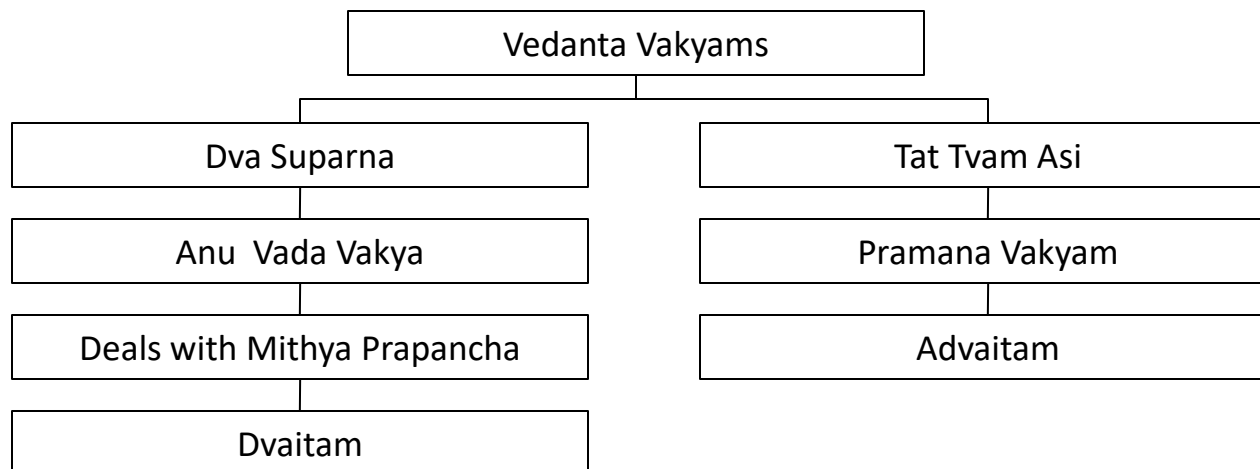
‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

*Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti || 1 ||*

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]



This is logical Approach = Sutra 35 :

उपपत्तेश्च ।

Upapattescha

And it is reasonable. [3 – 2 – 35]

Vyasa Says :

- Upapatteya Cha
- Abheda = Satyam – Bheda = Mithya.
- Sethu, Unmana, Sambanda, Bheda – Sutra 31, All talk about Dvaitam.
- Don't Argue Dvaitam as Satyam. Logical to treat Dvaitam as Mithya.
- Vyavaharika satyam – Relative Reality – Unreality.
- Swapna – Jagrat
Svarga – Vaikunta } Relative Reality

What is Absolute reality?

Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti || 1 ||

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, "Sir, what does bhuma rest on?" Sanatkumara replied, "It rests on its own power – or not even on that power [i.e.. It depends on nothing else]." [7 – 24 – 1]

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति,
तदितर इतरम् शृणोति, तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्माइवाभूत्तत्केन कं जिघ्रेत्,
तत्केन कं पश्येत्, तत्केन कं शृणुयत्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत्,
तत्केन कं विजानीयात्? येनेदम् सर्वं विजानाति, तं केन विजानीयात्?
विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥ इति चतुर्थं ब्राह्मणम् ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati,
taditara itaram paśyati, taditara itaram śrṇoti,
taditara itaramabhivadati, taditara itaram manute,
taditara itaram vijānāti; yatra vā asya sarvamātmāivābhūttatkena
kaṁ jighret, tatkena kaṁ paśyet, tatkena kaṁ śṛṇuyat,
tatkena kamabhivadet, tatkena kaṁ manvīta, tatkena kaṁ vijānīyāt?
yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt?
vijñātāram are kena vijānīyāditi || 14 || iti caturthaṁ brāhmaṇam ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 – 4 – 14]

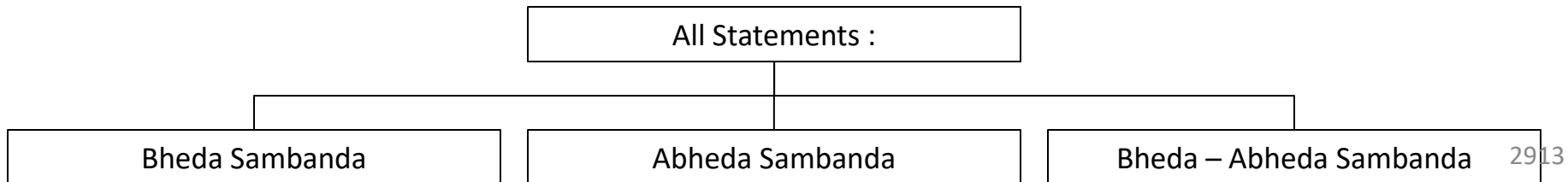
General Analysis of Sutra 35 Over world Analysis :

Upapattehe Cha :

- From reasoning also this is conclusion.

Significance :

a) Upapattehe – Reasoning :



- One Satyam, others Mithya. Don't treat all on equal footing.
- Tatparya Nishchaya = 6 Clues, One of them is Upapatehe – Reasoning.
- Bheda = Aupadhikam, differences superficial, incidental, Non-factual.

Ghata Akasha	Maha Akasha
---------------------	--------------------

- Upapatti – Panchami Vibakti, Upapattehe = Reasoning, logic.

b) Cha :

- Another support in next Sutra.

Sutra 36 :

तथान्यप्रतिषेधात् ।

Tathanyapratishedhat

Similarly on account of the express denial of all other things (there is nothing but Brahman). [3 – 2 – 36]

- If not confident about reasoning, many opinions, many intellects, Bheda, Abheda Vakyams, Amsa Vakyams.

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

An eternal portion of Myself, having become a living soul in the world of life, abiding in Prakrti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Ahi Kundala vatu...
- All 3 statements should not be treated equally.
- Many intellects study Vedas, My intellect can't judge other intellect.

a) Can we give all 3 equal status?

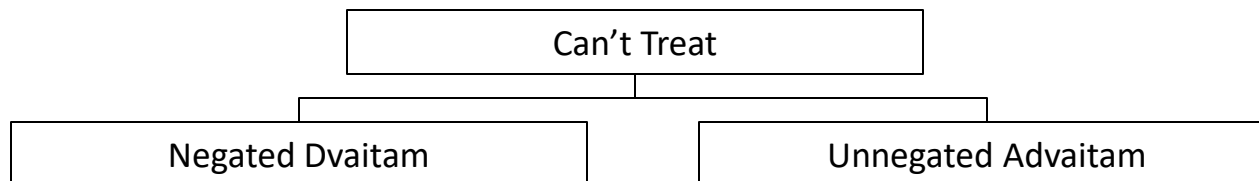
- All should not be given equal status, only one should be given.

What is solution?

- Veda itself helps us - It introduces all 3 equally, Later negates everything other than Advaitam.
- Allows all 3 to enter.

3 Introduced - Dvaitam is negated.

- Adhyaropa followed by Apavada for Dvaitam.
- Introduction of Advaitam - Not followed by negation of Advaitam.
- Negates word Advaitam in Mandukya Karika.
- Until Dvaitam is Pushed away, Advaitam is Kept.
- After Dvaitam goes, Advaitam has no meaning / Irrelevant.



- On Equal Footing.

Where is Dvaitam negated?

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः,
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः, यथाग्न्यर्चिः,
यथा पुण्डरीकम्, यथा सकृद्विद्युत्तमः;
सकृद्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवं वेद; अथात आदेशः
—नेति नेति, न ह्येतस्मादिति नेत्यन्यत्परमस्ति;
अथ नामधेयम्—सत्यस्य सत्यमिति; प्राणा वै सत्यम्,
तेषामेष सत्यम् ॥ ३ ॥ इति तृतीयं ब्राह्मणम् ॥

tasya haitasya puruṣasya rūpam |
yathā māhārajanam vāsaḥ, yathā pāṇḍvāvikam,
yathendragopaḥ, yathāgnycarḥ,
yathā puṇḍarīkam, yathā sakṛdvidyuttam;
sakṛdvidyutteva ha vā asya śrīrbhavati ya evaṃ veda;
athāta ādeśaḥ—neti neti, na hyetasmāditi
netyanyatparamasti; atha nāmadheyam
—satyasya satyamiti; prāṇa vai satyam,
teṣāmeṣa satyam || 3 || iti tṛtīyaṃ brāhmaṇam ||

The form of that 'Being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (Scarlet) insect called indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendor like a flash of lightning. Now therefore the description (Of Brahman) : 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now its name: 'The truth of truth.' The vital force is truth, and it is the truth of that. [2 - 3 - 6]

Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṃ ca |
evaṃ viditvā paramātmārūpaṃ guhāśayaṃ niṣkalamadvitīyam || 23 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23]

- No Akasha, Bumi, negates Dvaitam as Mithya.

General Analysis Over :

a) Atho :

- Moreover

b) Anya Pratisheda :

- Since 2nd Thing is negated by Sruti, difference is not acceptable.

Significance :

a) Tatha :

- Additionally, Previously Yukti.

Here Sruti : Normally Sequence is :

- Sruti – Yukti – Anubava.

b) Anya : 2nd Thing

- Bheda – Dvitiyam Vastu.
- Pratisheda – Negates.
- Sruti Negates directly and indirectly.

Direct	Indirect
<ul style="list-style-type: none">- Neha Nana Asti (Chapter 2 – 1 – 1)	<p>Keno :</p> <ul style="list-style-type: none">- Neda Yadidam Upasate- Whichever deity you worship, meditate, not ultimate truth <p>Karma Khanda :</p> <ul style="list-style-type: none">- Sruti, Abhinayanam, Pradakshinam, Namaskaram <p>Upasana Khanda :</p> <ul style="list-style-type: none">- Adhara Vandana, eyes, Nose, Adharam - Madharam

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

(4) What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

- Violent Jolt in Nedam yadidam Upasate.
- Upasana not useless. Upasana takes you upto a certain level.
- Yatu Drishyam Tatu Mithya, What is objectified is Mithya, Objectified Bhagawan – Vyavaharika Sathyam.

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Until you understand, Assimilate and then declare it.
- After being comfortable with Advaitam, come back to Dvaitam for enjoying Dvaitam.

- Dvaitam is only for Moha, Delusion until you discover Advaitam.
- Once you discover Advaitam through knowledge, can declare easily Dvaitam Moha.

Advaitam Satyam :

- Bodhat Prak – Before knowledge.
- Prak Bodhe Manishaya(Intellect / Jnanam / Thinking)
- Bring back Ishta Devata but with knowledge, it is relative reality.
- Advaita Api Sundaram, Taste of Bhakti after Advaita Jnanam is different – Eat and See.
- Advaitam not heartless head. Vivekananda charges Shankara
 - Heartless, Headed
 - No emotion, compassion, love.

Gita :

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १२-१३ ॥

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving. [Chapter 12 – Verse 13]

Indirect Method :

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

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Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

(4) What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

- Whoever sees duality is ignorant.
- Whoever sees Dvaita is foolish.

- Yo Ya, Devata Upasate.. Anyo Sou Devanam Pashuhu..
- Duality not a fact, it is Mithya , Mithyatvam revealed directly or indirectly.
- Anyasya Pratisheda last Sutra of Bheda Vada Khandanam.
- Previously Bheda – Abheda Khandanam.

Sutra 37 :

अनेन सर्वगतत्वमायामशब्दादिभ्यः ।

Anena sarvagatatvamayamasabdadibhyah

By this the Omnipresence (of Brahman is established) in accordance with the scriptural statements regarding (Brahman's) extent. [3 – 2 – 37]

General Analysis :

- Whoever takes Dvaitam as reality will Localise God / Brahman.
- Concept of God will be something located somewhere. This mind set can't be Avoided.
- Other than Advaitin, any other person will Localise God.
- Will say Ananthaya Namaha Verbally – God is everywhere.
- Advaitin alone can see full Significance of Anantha.
- Others will say, Bhagawan is in such Loka. Once Bhagawan Localised, Moksha will require Journey, inevitable.
- Special Path, Parama Pada, Margam.
- Moksha will be product in time, future event. Not fact obtaining now.
- Advaitin alone can Avoid this Trap, Anantam – Bhagawan is everywhere I will go see and come.
- Travel – Relative truth, not absolute truth. In Dvaitam, Mithyatvam alone is there.
- Brahman is Sarvagatam only when Advaitam is Satyam and Dvaitam is Mithya.
- Brahman is all pervading – No 2nd thing to limit Brahman.
- If There is 2nd Thing, Brahman here 2nd – There can't be Avoided if so, Brahman will not be all pervading. 2920

- Sruti says, Brahman is all pervading.
- All Pervasiveness is logically Accomodatable when Dvaitam is not a fact, No duality Buma Vakyam.

Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti II 1 II

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1]

- If Bhagawan, world, Jiva Exist, Bhagawan will not be all pervading.
- Jiva / Jagat – In 2 Different place world expanding, Bhagawan going after.
- Bhagawan can’t be lying down, has to Standup – Walk.
- World has to be Mithya if Bhagawan is Sarvagatam.

Word Analysis :

a) Anena :

- By This

b) Sarvagatam :

- All Pervasiveness of Brahman is also explained.

c) Alpa Shabdab Dibyaha :

- Sarvagatam Anyame not Maya.
- All pervasiveness is known – From the words which reveal the extent of Brahman, size.

d) Anena :

- Only by this Advaitam satyam, Dvaitam – Mithya, Bagawan's Sarvagatam possible and established.
- If Bhagawan is one of the things in creation, will be limited.
- Anantaya Namaha will have no significance, depth.
- Ayana = Size, dimension, extension, measurement, pervasion Sarvagataha Sahabalaha.

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण-मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhiraḥ ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

Gita :

अच्छेद्यो ऽयमदाह्यो ऽयमक्लेद्यो ऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलो ऽयं सनातनः ॥ २-२४ ॥

This self cannot be cut, nor burnt, nor wetted, nor dried up. It is eternal, all pervading, stable, immovable and Ancient. [Chapter 2 – Verse 24]

- Visishta Advaitin – Reads as Sarvagastaha – Anu.

e) Ayama Shabda Adibiyaha :

- Sarvagata Shabda Adibiyaha.
- 7th Adhikaranam – Bheda Vada Khandanam Over.

Lecture 267

Sutra 37 :

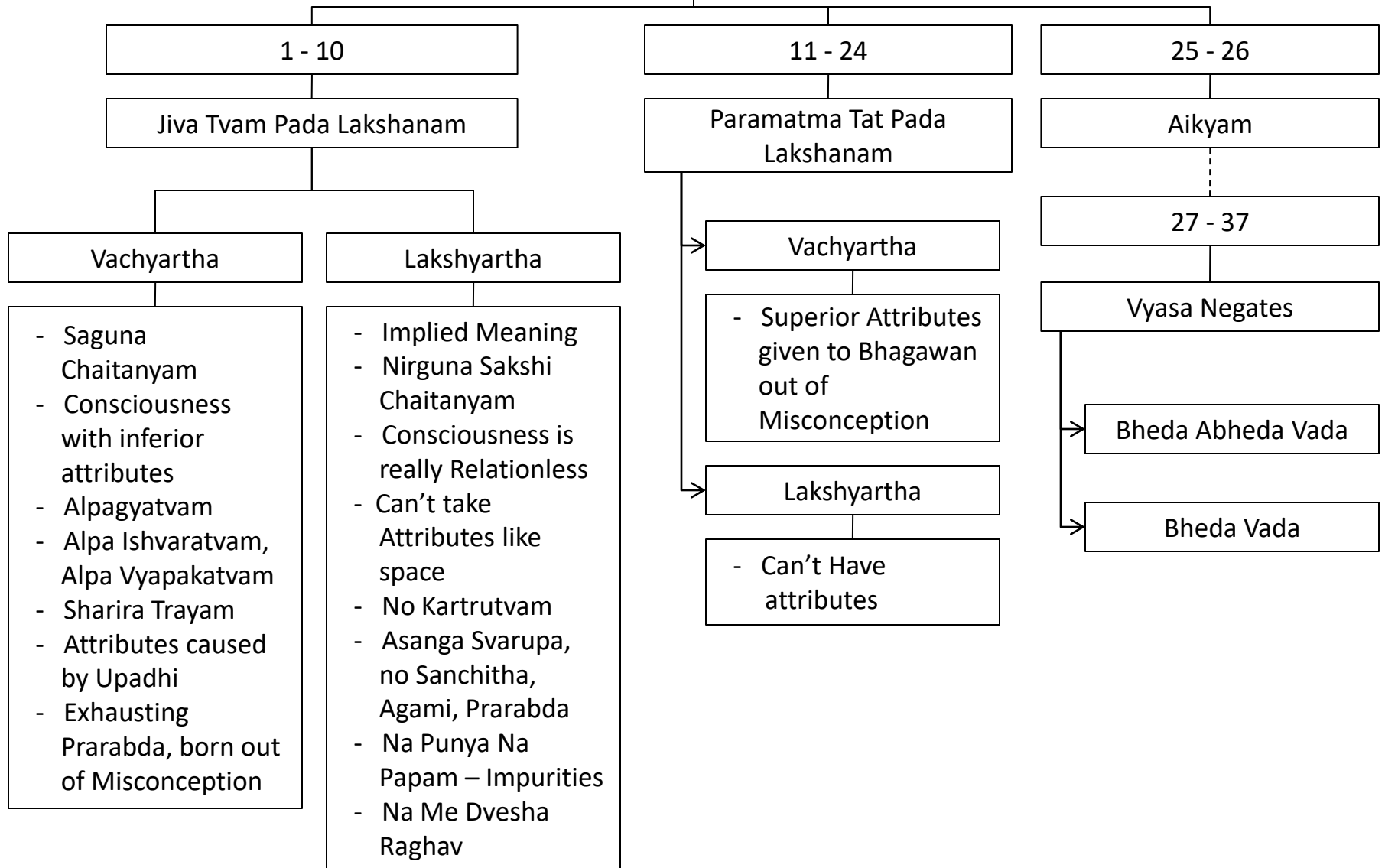
अनेन सर्वगतत्वमायामशब्दादिभ्यः ।

Anena sarvagatatvamayamasabdadibhyah

By this the Omnipresence (of Brahman is established) in accordance with the scriptural statements regarding (Brahman's) extent. [3 – 2 – 37]

- 7th Adhikaranam Over.
- 2nd Pada – Tat Pada Artha
- Tvam Pada Artha } Vichara
- Tat Tvam Asi = Means of knowledge, liberation.

Chapter Summary – Tat Tvam Asi



- Because of ignorance of Sakshi Chaitanyam

देहास्यापि प्रपञ्चत्वात् प्रारब्धावस्थितिः कुतः ।
अज्ञानिजनबोधार्थं प्रारब्धं वक्ति वै श्रुतिः ॥ - ९७

dehasyApi prapanchatvAt prArabdhavasthitiH kutaH
aj~nAnijnbodhArtham prArabdham vakti vai shrutiH ---97

Due to the body also being a creation, how can there be any prArabdha? The scriptures talk of prArabdha for the understanding of the ignorant.

- Jnani Exhausting Prarabda is a Story(False)
- Jnani knows i am Nirguna Chaitanyam all the time.

Definition of Brahma Chaitanyam :

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽचायव-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमचागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti,
asthūlam, anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam,
atamaḥ, avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam,
aśrotram, avāk, amanah, atejaskam, aprāṇam, amukham, amātram,
anantaram, abāhyam; na tad aśnāti kiṁ cana, na tad aśnāti kaś cana ॥ 8 ॥

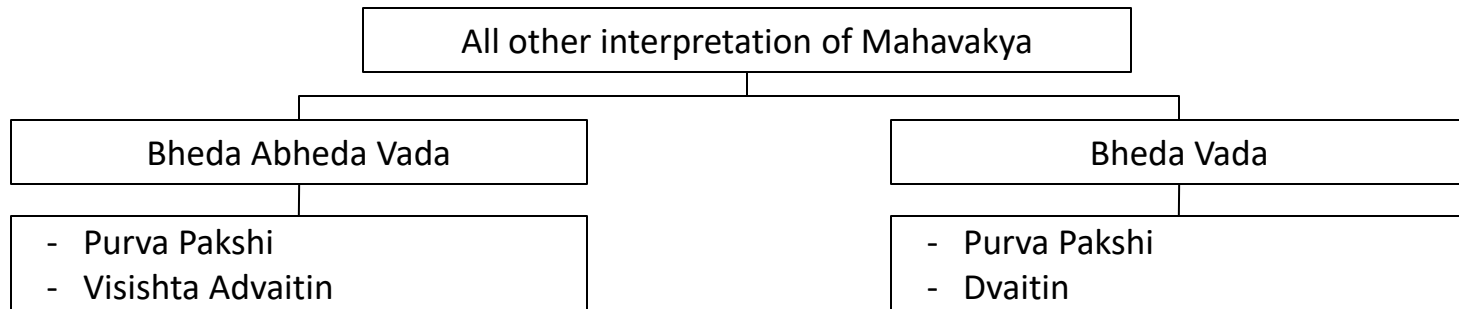
He said : O Gargi, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [III – VIII – 8]

- Incapable of Attributes, Saguna Brahman is Misconception.
- By Neti Neti Sruti negates all attributes.

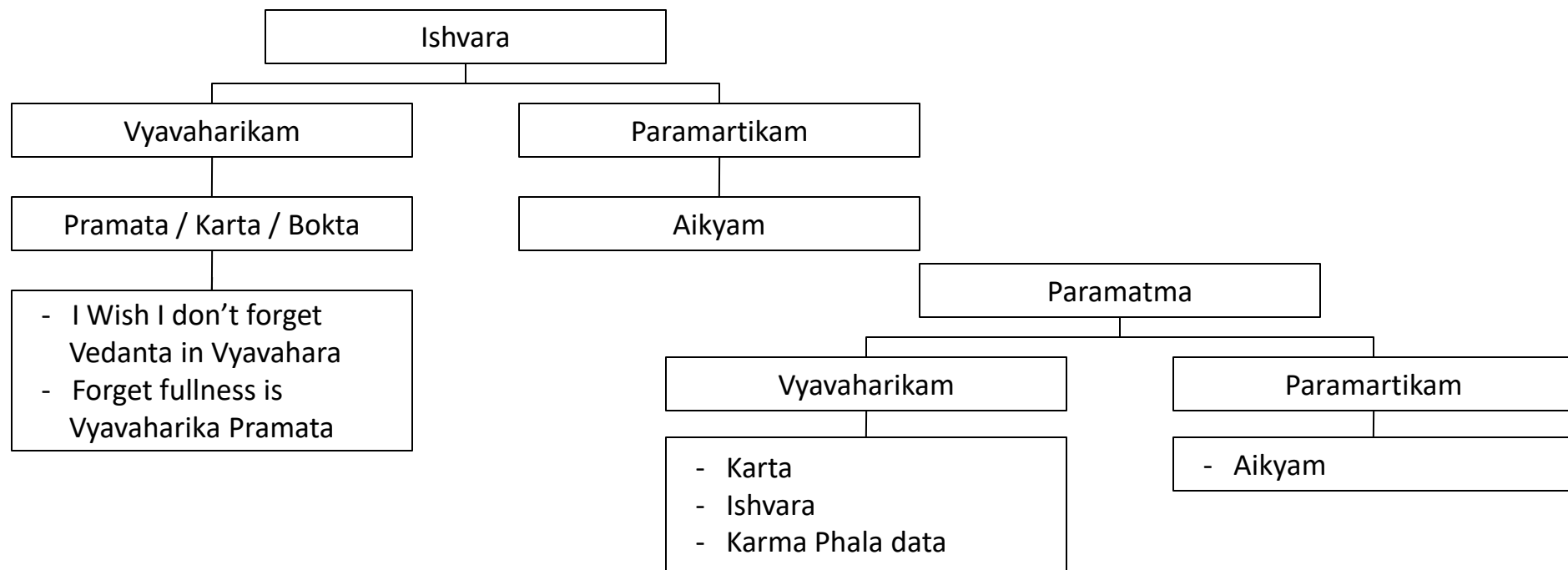
- Paramatma not Ubaya Lingam not Saguna, Nirguna Ubaya Atmakam but only Nirguna Ubayatmakam.
- Saguna Param Atma is Brahma, Saguna is Nirguna Chaitanyam.
- Tat Padartha also reveals Nirguna Chaitanyam.
- Therefore no differentiating attributes between Tvam and Tad Padartha / Jivatma and Paramatma.
- Differentiating attributes seen during Agyanam.

Vachyartham :

- What is seen during Agyanam, that which is seen at time of Jnanam = Lakshyartha.
- Once Jnani learns to see Lakshyartha, in his vision there is only Aikyam.
- Aikyam in Sutra 25 – 26, Entire Pada = Mahavakya Pada.
- Tat – Tvam Pada Shodana Vichara Pada.
- Verse 27 – 37 Vyasa negates all other interpretation of Mahavakya.



- Mahavakya Vichara in 7th Adhikaranam.
- Aikyam only from Paramartika Drishti.
- In transaction, Vyavahara, accept Jiva / Paramatma Bheda, Vyavaharika satyam, Mithya.
- In Vyavahara Jnani and Ajnani, all the time functioning as Pramata / Karta / Bokta, except during sleep.
- Jnani status of Pramata from Tvam Pada Vachyartham - Only not Lakshyartha.
- Jnani / Pramata / Ishvara / Alpagyaha, Sarvagya = Vyavaharika Standpoint.
- Brahman neither Sarvagya, Alpagya.



- We need grace of lord always in Vyavahara

Om Sahana Vavatu :

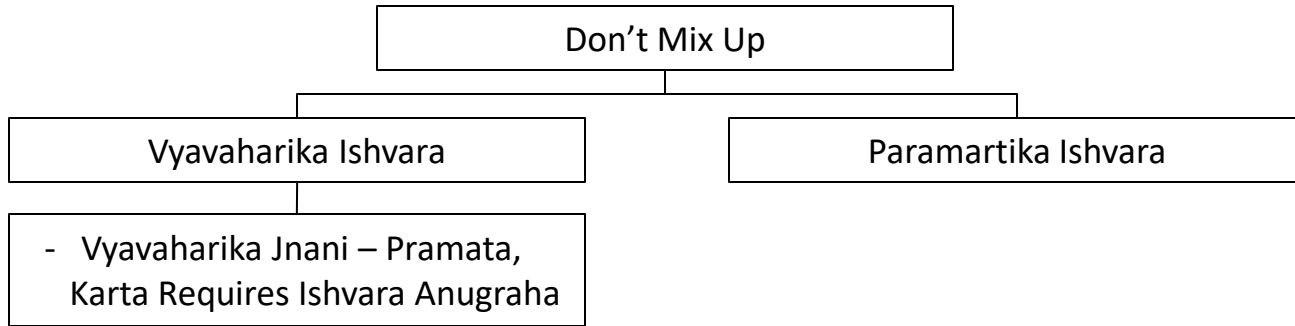
ॐ सह नाववतु ।
 सह नौ भुनक्तु ।
 सह वीर्यं करवावहै ।
 तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
 ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu |
 Saha Nau Bhunaktu |
 Saha Viiryam Karavaavahai |
 Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |
 Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace. [Verse 1]

- May I not forget till Prarabda is exhausted.
- Jnanam requires Ishvara Anugraha, Jnana Phala Requires Ishvara Anugraha.
- Non forgetfulness Requires Ishvara Anugraha, Karma for Chitta Shudhi requires Ishvara Anugraha.
- Kamya Karma requires Ishvara Anugraha.

- Blessing Ishvara = Tat Pada Vachyarth.
- Omniscient Ishvara blesses Arthartha, Aarthi, Jingyasu, Jnani Bakta – 4 Types of baktas.
- That Ishvara is Saguna Ishvara, tat Pada Vachyarth = 8th Adhikaranam



If I am God why I worship God?

- I am God from Paramartika Drishti, I worship God from Vyavaharika Drishti.
- Jiva – Ishvara - Bheda established , What is relationship between Vyavaharika Jiva and Vyavaharika Ishvara?

Vyavaharika Jiva	Ishvara
<ul style="list-style-type: none"> - Pramata karma Karta - Karma Phala Bokta - Receives Phalam given by Ishvara 	<ul style="list-style-type: none"> - Only Karma Phala Data - Not karma Karta or Karma Bokta

Sutra 38 :

फलमत उपपत्तेः ।

Phalamata upapatteh

From Him (the Lord) are the fruits of actions, for that is reasonable. [3 – 2 – 38]

General analysis of Adhikaranam :

- Vyasa establishes separate Ishvara, intelligence principle, Different from Jiva and Jagat.

- Jiva – Jagat Vilakshanam can give result of action.
- Jiva or Jagat can't give karma Phalam, Ishvara Eva karma Phala data.

Jiva	Jagat
<ul style="list-style-type: none"> - Knowledge Limited - Does not know all factors - Alpagyatvam - Crime decisions take 25 years in court 	<ul style="list-style-type: none"> - Jadam, not sentient - Kartrutatmaya Karma Kim Phalam, Karma Tat Jadam - if Jiva allowed to give Punya Papa Phalam, Veerapam also justified - Punya Phalam will be governed by Raaga - Dvesha

- Jagat / Jiva not karma Phala Dhata.
- Ishvara = Jiva, Jagat, Vilakshana, Chetana, Sarvagya, alone logical karma Phala data.

General Analysis of sutra over :

Word analysis :

a) Phalam :

- Result of action comes from Lord.

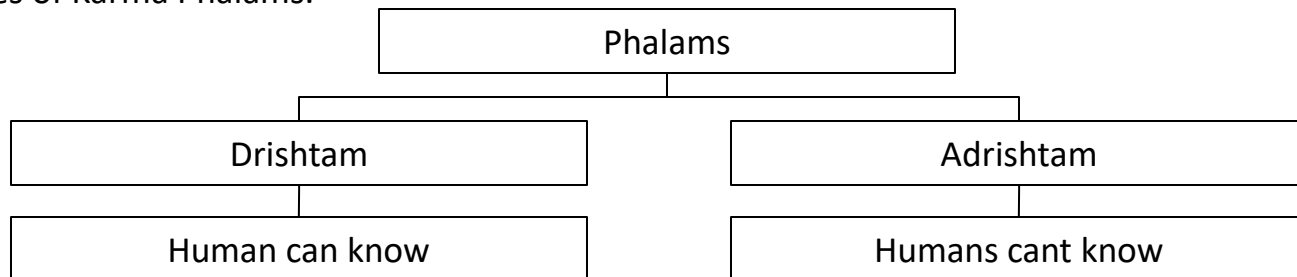
b) Upapatte:

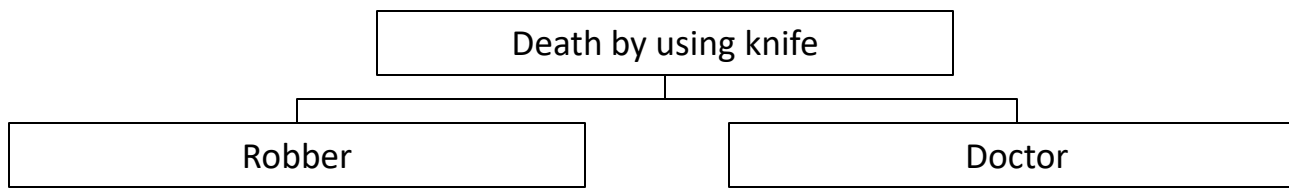
- Because that is logical, reasonable.

Significance :

a) Phalam :

- 2 Types of Karma Phalams.





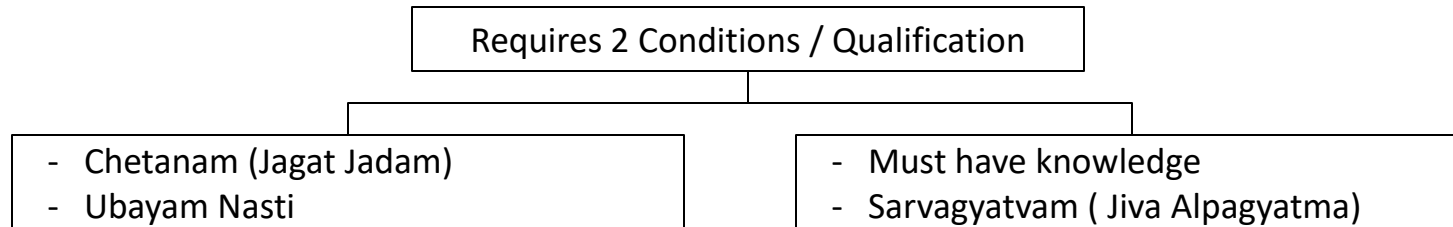
- Different Motives
- Drishta Phalam same, One gets Papam, Another Punyam.
- Drishta / Adrishta Phalam both Jiva can't Decide.
- Adrishta Phalam = Punya, Papam, stored Phalam.

b) Ataha :

- From this lord, Tad Pada Vachyartham Ishvara different from Vachyartham Jiva.
- Previously, Lakshyartham Jiva Discussed, Here tat Pada Vachyartham.

c) Upapate :

- Logic / Reason / Propriety / Panchami.
- Because that is Reasonable, conclusion Karma Phala Dhata requires 2 Conditions / Qualifications.



Sutra 39 :

श्रुतत्वाच्च ।

Srutatvaccha

And because the Sruti so teaches. [3 – 2 – 39]

Previously :

- Yukti logical, reasonable to have, Karma Phala data Ishvara.

Purva Pakshi :

- Why not automatic vending machine Dhata.

Example :

- Computer defeats Caspro in Chess(information fed by Chetana Jiva)
- Poetry by Computer on Shankara(Info by Jiva)
- With 2 Words – Compassion, and Knowledge.
- 3 Poems come out.
- Cosmic Computer – Gives Karma Phala Based on Universal fed laws – Feeder = Ishvara.
- Jagat can't do that.
- By Logic arrive at logic possibility / Necessity of Ishvara.
- Logic can't prove existence of lord, human instruments can't prove existence of lord – Limited.
- Reason can give supporting logic not proving logic for gods existence.

Sambavana Yukti :

- Shastra is Pramanam for Ishvara.

Srutva Cha :

- Proof of existence of God is Shastra Pramana.
- Logic supports – Sruti Reveals logic does not prove.

General Analysis :**Srutva Cha :**

- This is so because Sruti also reveals this.

Significance :

a) Srutvatcha :

- Sruti Pramana because of Sruti, Karma Phala comes from Ishvara – Different from Alpagya Jiva.

b) Cha : Also :

Previous Sutra :

- Yukti, Sruti – This Sutra.

2 Pramanams :

- Yukti Pramanams = Supporting logic for existence of God in Upanishad.

Bashyam : 2 Bashyams :

Keno Upanishad :

- Pada Bashyam / Vakya Bashyam.

In Vakya Bashyam – 3rd Chapter – Keno Upanishad :

- Story – Deva – Asura fighting.. God Appears as Yaksha.

In Introduction to 3rd Chapter :

- Shankara writes Bhashyam establishing Ishvara, establishes logically God.
- Not independent logic but Sruti backed Logic – Interesting portion.

b) Cha :

- Conjunction of 2 Pramanas

Sutra 40 :

धर्मं जैमिनिरत एव ।

Dharmam Jaiminirata eva

Jaimini thinks for the same reasons (viz., scriptural authority and reasoning, on the same ground as stated in Sutras 38 and 39) that religious merit (is what brings about the fruits of actions).[3 – 2 – 40]

- My own disciple is holding different opinion.

Purva Mimamsa Bhashyam :

- Karma Phalam not given by God, don't accept god.
- Every Karma Produces invisible force called Adrishtam or Apoorvam.
- Technical world = Apoorvam or Dharma = Adrishtam.
- Avyakta Punya Papam - Force generated.
- Apoorva force will remain dormant and will at appropriate time fructify - And produce Drishta Sukha, Dukham.
- Invisible Apoorvam is capable of producing - After millions of creations, Srishtis, force of karma exists.
- Millions of Sanchita – Punya - Papam, which may fructify in next 50 Srishtis.
- Punya Papam gives Karma Phalam in form of Sukham – Dukham, Don't need Ishvara.
- Laws of karma will take care of Punya(Good karmas) – Papam(Bad Karmas).
- Like Built in Computer for All Karmas.

Sruti :

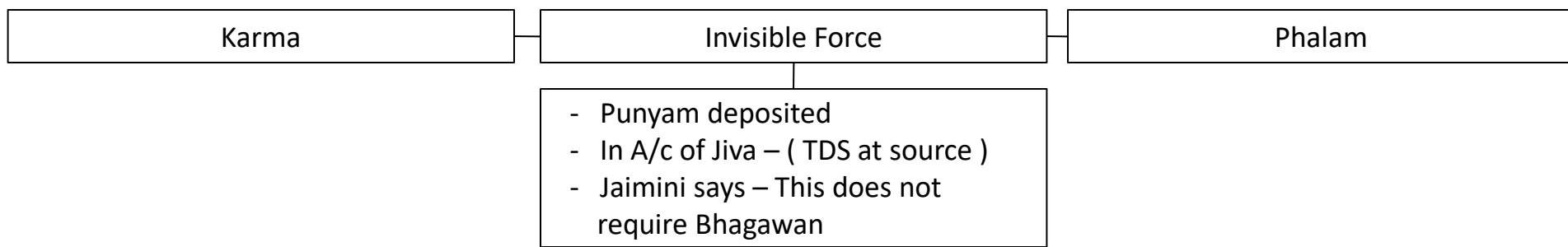
- Svarga Kamo yajeta.. One who wants Svargo, do Yaga not go to Bhagawan.
- Ishvara proved by Sruti, Adrishtam revealed by Sruti.

If Kama Produces result why, you require Invisible Punyam - Papam?

- Why not do Karma and I get Sukham?
- Karma does not produce result immediately, not like Dakshina at end of Ritual.
- Sukham not produced immediately, Introduce Punyam – Kept in My A/c.
- Why good people suffering now, Inspite of good Actions now?
- Previous Bad karmas fructifying Karma Phalam now.

Good karma	Bad karma
Stored	Fructifying

- To Explain remoteness of Phalam we have to establish force is between karma and Phalam.



Word Meaning :

a) Jaimini Holds Dharmam :

- Adrishtam
- Punya papam
- As giver of Punya Papam

b) Ataha Eva :

- Due to same reason.

Significance :

a) Dharma :

- Adrishta Punya papam

b) Jaimini – Acharya

c) Ataha Eva – Not Ishvara :

- Due to same pair of Pramanas Sruti and Yukti Pramanas.
- Svarga kamo Yajeta..

Yukti :

- Between action and Result, to bridge gap – Require intermediary force - Karma produces Punyam, remains as Punyam.
- Money - Convert to traveller's cheque – Use traveller's cheque.
- Karma produces Punyam – Produces Sukham Dukham Sruti Yukti Pranabayam.

Sutra 41 :

पूर्व तु बादरायणो हेतुव्यपदेशात् ।

Purvam Baadarayano hetuvyapadesat

But Baadarayana thinks the former (i.e., the Lord to be the cause of the fruits of action) on account of His being declared to be the cause (of the actions themselves). [3 – 2 – 41]

Vyasa's Reply :

- Former view alone is correct, Ishvara alone karma Phala Dhata.
- Karma produces Punya Papam - Punya Papam can't give Sukha Dukham by themselves.
- Fructification of Punya Papam requires appropriate time, place, condition.
- Somebody's Punya Papam should tally with somebody's Papam also.
- Cricket - Game one - One team's Punya fructifies together, with other's Papam.
- Punya Papam result backed by Ishvara, Ishvara makes Punya papa fructify.

Sutra 41 :

पूर्व तु बादरायणो हेतुव्यपदेशात् ।

Purvam Baadarayano hetuvyapadesat

But Baadarayana thinks the former (i.e., the Lord to be the cause of the fruits of action) on account of His being declared to be the cause (of the actions themselves). [3 – 2 – 41]

- Badarayana Hetuv Vyapadesha Phala Tu Karanam.
- Ishvara – Tat Pada Vachyarth – Analysed. Karma Phala Dhata.

Enquiry :

- Who gives result of Karma

Who gives result of karma		
- Laukika and Veidika karma – Action ↓ Cause	- Link ↓ Ishvara	- karma Phalam ↓ Karyam – Effect - Phalam comes to me of Sukham, Dukham Anubava / Bogha

Tarka Shastra : Cause – Effect law :

- Karya Karana Purva Kshanata Vritti Karanam.
- Karanam must invariably exist, Karanam must immediately Precede, Karyam not now and then.
- Even if there is one exception, Karanam will loose Karanam status.
- Disease(Karanam) – Suffering(Karyam)
- Niyata Purva Vritti – without exception.

2nd Rule :

- Precede Karyam immediately before.
- Proximately Precedent – Not Permanently, Present – Purva Kshana Vritti.
- Proximately Precede, If Proximateness is not there, Karanam not Karanam – Tarqa Law.
- In Vedic ritual – Phalam – Remote in many Cases.

Ritual for heaven	Phalam
- Long before	- After death - After Exhaustion of Prarabdam - Big Gap

- Karya Niyata Kshana Poorva Vrittim is not there.

How to solve this problem?

- Purva Mimamsa – Vedantin solves it differently.

Purva Mimamsa :

- Karma – Svarga Sukham – Not directly connected because of long time gap between ritual and Phalam, Violation of Nyaya.
- Need to connect with intermediary link, therefore introduce factor not said in Veda.

Factor :

- Apoorvam – Adrishtam – Intermediary link between ritual and heavenly pleasure.
- Ritual produces only Adrishtam, Apoorvam invisible force – Maintained in account of Ritualist like bank a/c in the name of Jiva.

Adrishtam called Dharma :

Chaturvida Purushartha



Dharma = Veidika karma Janya, Adrushtam or Apoorvam.

- Accumulated Punyam produces heavenly pleasure.
- In this Janma, experiences good luck, unexpected favourable events.
- Favour not given by God / World, Invisible accumulated dharma favours you.
- Given by karma which favours you alone in immediate past or recent past.
- Unexpected events connect to your own past, Favourable - Unfavourable about yourself.
- Karma – Apoorvam – Sukham – Dukham - Who gives?
- Matter - Achetanam, Apoorvam - Also Achetanam.
- Purva Mimamsa derives Adrishtam from Sruti and Yukti Pramanam.

Sruti :

- Svargam Kamo Yajeta...
- Let a desirer of heaven perform the ritual.

Purva Mimamsa :

- Yaga karma produces result, not God. For Yaga require Veda, not Bhagawan.

Logic : Nyaya of Tarqa :

- Karya Niyate Purva Vritti, Dharma Apoorva principle.
- Explain cause and Effect without introducing God.
- Yaga produces dharma, Dharma produces Sukham - Dukham without intervention of God.
- Philosophy of Jamini – Purva Mimamsa.

Vedantin :

- Yoga karma – Jadam – Action.
- Yoga Janya Apoorva Jada Vastu.
- Jada Vastu can't produce any result, Taking into account so many laws of karma, creation, physical laws, moral laws...

- Science – Deals only with physical laws not moral.
- Immediate laws and factors connected with remote past not dealt by Science.
- Achetana Karma and Dharma, can't produce Phalam, Require Chetana Tatvam.

Our Logic :

- Chetana Anadrishtam Tatu Achetana Pravartate.
- Inert can't intelligently function, without backing of Sentient principle.
- Sentient Chetana Ishvara Required.

Proof = Gita :

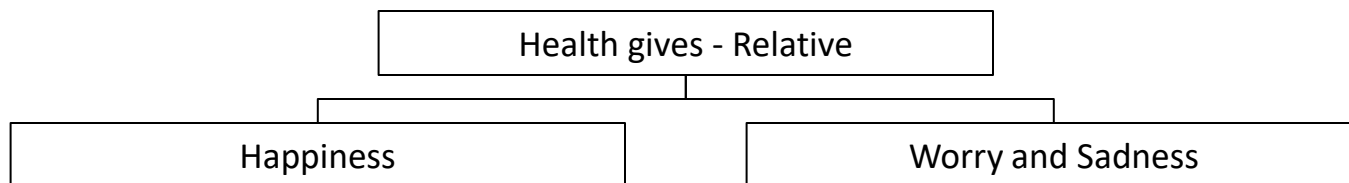
स तया श्रद्धया युक्तस्तस्या राधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हि तान् ॥ ७-२२ ॥

Endowed with that faith, he engages in the worship of that Devata and from it, he obtains his desire fulfillments; all these being ordained by Me (Alone) [Chapter 7 – Verse 22]

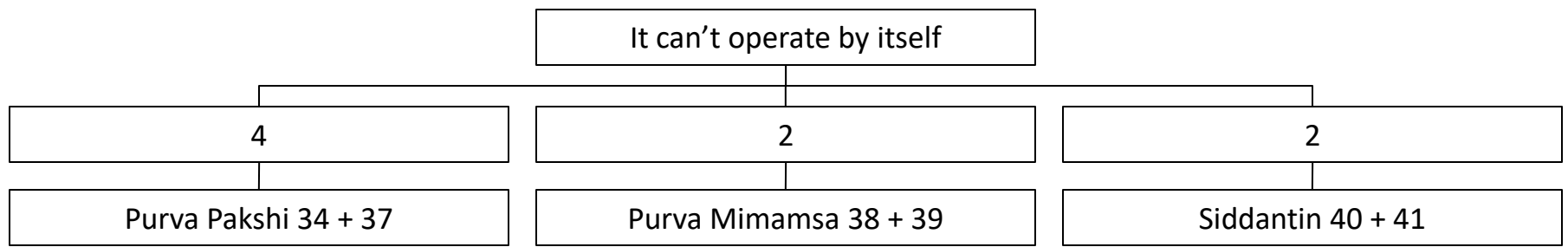
- Sarvagya Chetana Ishvara required to give Karma Phalam of Jivas taking into consideration all factors.
- Alpagya Jiva can't give Phalam himself not automatic.

Purva Pakshi :

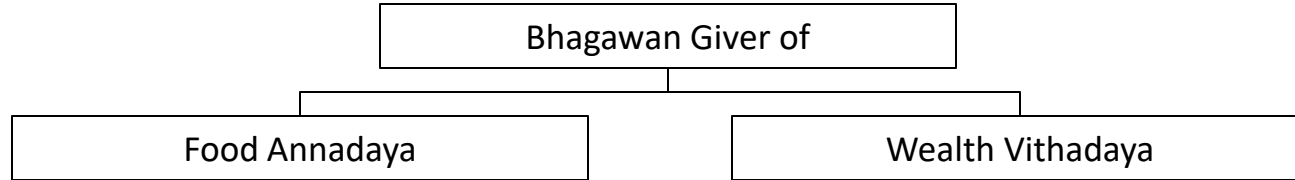
- Punya – Papam – Force also Jadam, need sentient Tatvam to Administer like Machines.



- With reference to Saguna Jiva, Saguna Ishvara must exist to Give Karma Phalam.
- Sruti only proof for that Ishvara's existence.
- Logic also supports, Adrishta Apoorvam force of Purva Mimamsa Vedanta does not deny.
- May be there but sentient – Chetana Ishvara required to administer that force – it can't operate by itself.



Brihadaranyaka Upanishad :



- Through this he gives all Karma Phalams
- Programmed remote controller.

41 Sutra Conclusion :

General Analysis :

- Sruti clearly says Bhagawan gives Sukham – Dukham.

Na vacam vijijnasita vaktaram vidyanna gandham
vijijnasita
ghrataram vidyanna rupam vijijnasita rupavidam vidyanna
shabdham vijijnasita shrotaram vidyannannarasam
vijijnasitannarasavijnataram vidyanna karma vijijnasita
kartaram vidyanna sukhaduhkhe vijijnasita
sukhaduhkhayorvijnataram
vidyannanandam ratim prajatim vijijnasitanandasya rateh
prajatervijnataram vidyannetyam vijijnasitaitaram
vidyanna
mano vijijnasita mantaram vidyatta va eta dashaiva
bhutamatra
adhiprajnam dasa prajnamatra adhibhutam yaddhi
bhutamatra na
syurna prajnamatrah syuryadva prajnamatra na syurna
bhutamatrah syuh || 8 ||

न वाचं विजिज्ञासीत वक्तारं विद्यान्न गन्धं
विजिज्ञासीत
घ्रातारं विद्यान्न रूपं विजिज्ञासीत रूपविदं विद्यान्न
शब्दं विजिज्ञासीत श्रोतारं विद्यान्नान्नरसं
विजिज्ञासीतान्नरसविज्ञातारं विद्यान्न कर्म विजिज्ञासीत
कर्तारं विद्यान्न सुखदुःखे विजिज्ञासीत
सुखदुःखयोर्विज्ञातारं
विद्यान्नानन्दं रतिं प्रजातिं विजिज्ञासीतानन्दस्य रतेः
प्रजातेर्विज्ञातारं विद्यान्नेत्यां विजिज्ञासीतैतारं
विद्यान्न
मनो विजिज्ञासीत मन्तारं विद्यात्ता वा एता दशैव
भूतमात्रा
अधिप्रज्ञं दश प्रज्ञामात्रा अधिभूतं यद्धि
भूतमात्रा न
स्युर्न प्रज्ञामात्राः स्युर्यद्वा प्रज्ञामात्रा न स्युर्न
भूतमात्राः
स्युः ॥ ८॥

Let no man try to find out what speech is, let him know the speaker. Let no man try to find out what odour is, let him know him who smells. Let no man try to find out what form is, let him know the seer. Let no man try to find out what sound is, let him know the hearer. Let no man try to find out the tastes of food, let him know the knower of tastes. Let no man try to find out what action is, let him know the agent. Let no man try to find out what pleasure and pain are, let him know the knower of pleasure and pain. Let no man try to find out what happiness, joy, and offspring are, let him know the knower of happiness, joy, and offspring. Let no man try to find out what movement is, let him know the mover. Let no man try to find out what mind is, let him know the thinker. These ten objects (what is spoken, smelled, seen, &c.) have reference to *pragñâ* (self-consciousness), the ten subjects (speech, the senses, mind) have reference to objects. If there were no objects, there would be no subjects; and if there were no subjects, there would be no objects. For on either side alone nothing could be achieved. But that (the self of *pragñâ*, consciousness, and *prâna*, life) is not many, (but one.) For as in a car the circumference of a wheel is placed on the spokes, and the spokes on the nave, thus are these objects (circumference) placed on the subjects (spokes), and the subjects on the *prâna*. And that *prâna* (breath, the living and breathing power) indeed is the self of *pragñâ* (the self-conscious self), blessed, imperishable, immortal. He does not increase by a good action, nor decrease by a bad action. For he (the self of *prâna* and *pragñâ*) makes him, whom he wishes to lead up from these worlds, do a good deed; and the same makes him, whom he wishes to lead down from these worlds, do a bad deed. And he is the guardian of the world, he is. [Chapter 3 - Verse 8]

Discussed in Brahma Sutra :

वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा
हि दर्शयति ।

Vaishamyanaairghrinye na sapekshatvat
tatha hi darsayati

Partiality and cruelty cannot (be ascribed to Brahman) on account of His taking into consideration (other reasons in that matter viz., merit and demerit of the souls), for so (scripture) declares. [2 – 1 – 34]

- If Bhagawan gives Sukham, Dukham, independently, he will have partiality.
- Hence Bhagawan gives Phalam according to Jivas own past Punya Papam, Karma is Jadam.

Criminal law Book	Judge – Punishment
<ul style="list-style-type: none"> - Jadam - Karma 	<ul style="list-style-type: none"> - God

- God cannot independently give Karma Phalam.

Significance :

a) Purvam :

First Matam / 1st View :

फलमत उपपत्तेः ।

Phalamata upapatteh

From Him (the Lord) are the fruits of actions, for that is reasonable. [3 – 2 – 38]

2nd View :

धर्मं जैमिनिरत एव ।

Dharmam Jaiminirata eva

Jaimini thinks for the same reasons (viz., scriptural authority and reasoning, on the same ground as stated in Sutras 38 and 39) that religious merit (is what brings about the fruits of actions).[3 – 2 – 40]

- Ishvara gives Sukham, Dukham not Apoorvam.

b) Tu :

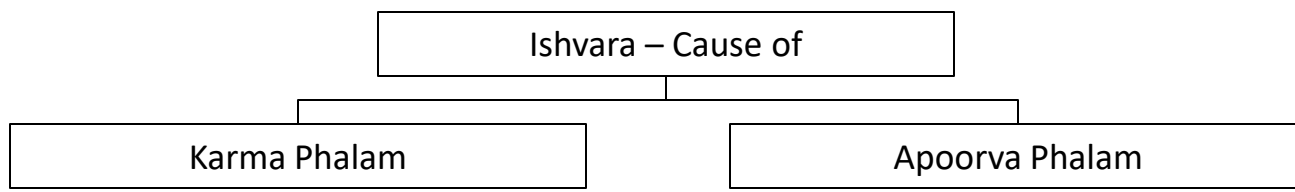
- To differentiate this Matam from Jaimini Matam.
- Unlike Jaimini Matam.

c) Badarayana :

- Badara Ayanam, Badrinath = Resident of Vyasa.
- Vyasa holds Purva Matam – (Manyate)

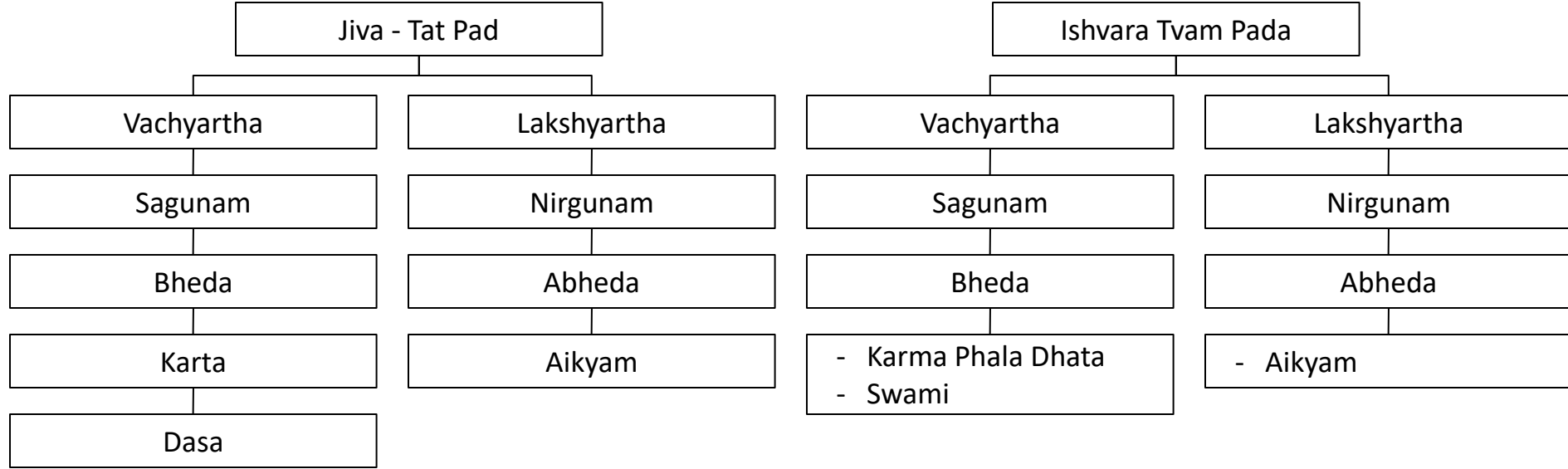
d) Hetav Vyapadeshat :

- Cause – Bhagawan as cause of Karma Phalam.
- If Dharma – Punya – Papam is there, Adrishtam is introduced.
- Destruction of right time requires so many factors.
- Punyam can't think – Jadam / Karma Phalam. Not Accidentally happening – If so, world will be a Chaos.



- Vyapadeshat – Hetu Bodhaka Sruti Vakyam.
- 8th Adhikaranam over, Tat Pada Vachyarth Over, 2nd Pada Over.

Central Theme :



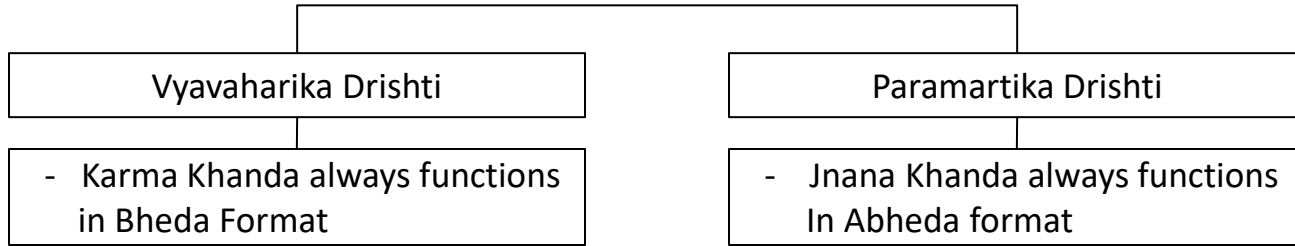
Gita :

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥

Knowing me as enjoyer of sacrifices and austerities, the great lord of all worlds, the friend of all beings, he attains peace. [Chapter 5 – Verse 29]

- Bheda at Saguna level should be accepted.
- Truth from Paramartika Drishti, Jivatma / Paramatma, Identical – Differentiating attributes not there.

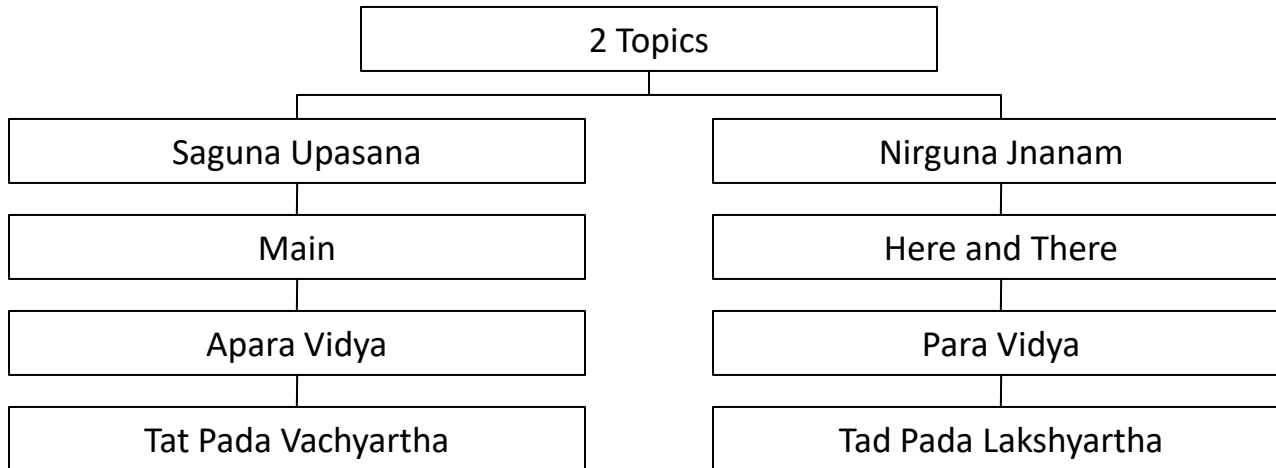
- Karyatvam – Karanatvam
 - Dasatvam – Swamitvam
 - Worshipper - Worshipped
- } Not there



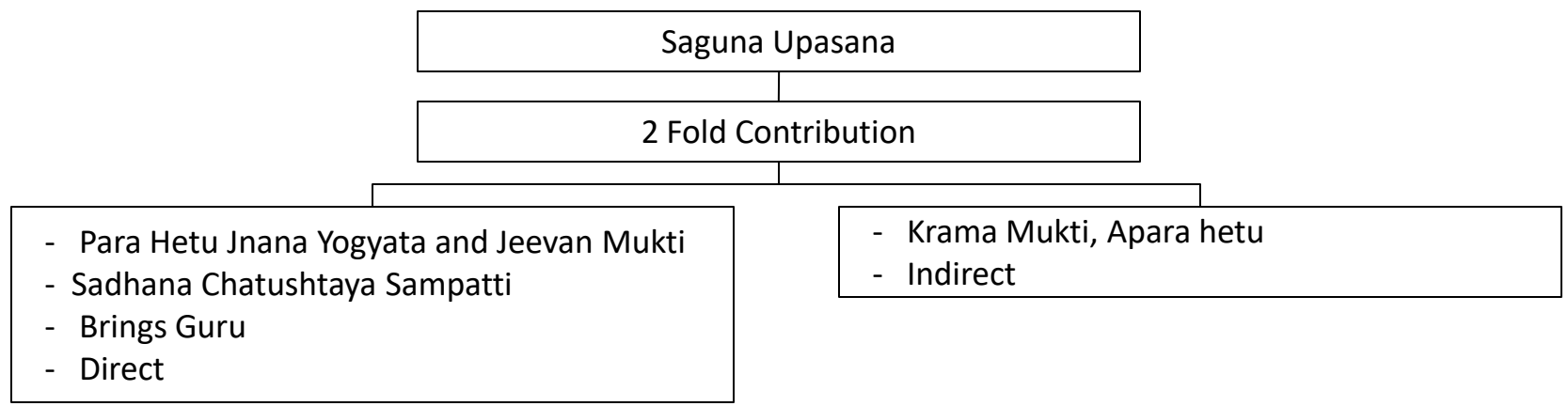
- Don't mix up Jnana Khanda / Karma Khanda – Bheda / Abheda Vakyams, have clarity of Understanding.
- Sadhana for Aikya Jnanam is Mahavakya Vichara.
- Hence in Sadhana Khanda.
- 3rd Chapter – 2nd Pada – 8th Adhikaranam – 41 Sutra – Over.

3rd Chapter – 3rd Pada :

- Biggest in Brahma Sutra, 36 Adhikaranam - 66 Sutras



- Why Saguna Upasana in Vedanta if Moksha requires only Nirguna Jnanam.



Gita :

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ १०-३ ॥

He who amongst the mortals knows me as unborn and Beginningless, as the great lord of the worlds, is Undeluded and is liberated from all sins. [Chapter 10 - Verse 3]

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०-१० ॥

To the ever-steadfast, worshipping me with love, I give the Buddhu-yoga, by which they come to me.
[Chapter 10 – Verse 10]

- If person worships me I will provide appropriate Guru at Right time, provides conditions for Shastra Sraranam and attend class.

Krama Mukti :

- Upasaka Remembers god at death.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८-६ ॥

Whosoever, at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O Son of Kunti), because of his constant thought of that being.
[Chapter 8 - Verse 6]

- Upasaka gets ideal conditions in Brahman Loka for Nirguna Jnanam.
- Posthumous ideal conditions, Guru Sakshat Brahma.
- 4 heads – Rig / Yajur / Sama / Atharvana, No hunger / Thirst - Continuous hearing.
- Sravanam / Mananam / Nididhyasanam is the Only Work in Brahma Loka.
- Anantha Kalyana Guna Rupena – Saguna Ishvara Brahma Upasana = 3rd Pada.